

Come and see.

A
CONCENT
O F
SCRIPTURE.

By
H. BROUGHTON.

1589.

The 1st Edition without a Dedication, & with a different
Title Page, Printed in 1588.

- T. Prince. Boston 8th 1720. 5th H. 4716-7

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The first edition of this book was printed in 1703
at the press of the Harvard College

To the most high and mightie Prince Elizabeth, by the grace of God, Queene of Englande,

France, and Ireland, defender

of the faith, &c.



THE whole Bouke of GOD (most gracious
Soueraigne) hath so great an harmony, that
euery part of it may be knowne to breath from
one Spirit. All soundeth the same poynt:
that by CHRIST the sonne eternall, we are
made heires of lyfe: whom they that know not,
abide alwayes in wrath. Prophecies in euery
age, the first larger, the latter narrower, all
breifly tolde, all for euent fully recorded: these
shew the constancie of this truth. The like reuolutions are of Abraham,
Iacob and his children together, of Sems house: and agayne to Iapheths
sonnes, and all families: wherein the former be stampes of the latter: so
that in one speech, in other thing also is spoken. These shew the eye of IE-
HOVAH, and his spirite. The kin... places, and tymes, the lights of
narrations, are registred so profitably, that it should be a blasphemy to af-
firme any one to be idle. Our LORD his fathers are recorded from Adam,
by Dauid and Nathan, to his Grandfather E'v: likewise they, after who
he is heyre to the kingdome of Dauid, Salome... line so long as it conti-
nued: and afterwards they who from Nathan were heys to Salomons
house. So other Families, who came all of one, as from them all come: they
by Moses and the prophets be plentifully expressed. In like sort the places
of their dwellings are cleerely taught. The course of time is most cer-
tainly obserued: euen vnto the fulnesse, the yeere of saluation, wherein our
Lord died. Of which time the very houre was foretolde by an Angell,

not seauen yeeres before, but seuentie times seuen yeeres. Dan. 9, 24.
To this all, other Ebrewes and prophane Greekes, beare witnesse
stronglye agaynst them selues. These helpes be starres in the Storye.
The frame of all this, with coupling of ioyntes and proportion of bo-
dy, will much allure to study, when it is seene howe about one worke all
Families, Countries, and Ages, buylde or pull downe: and finde the kind-
nes or seueritie of GOD. For this worke I endeoured, to call auncient E-
brewes and Greekes, to further the building of iustice & peace, to come
from Salem and Athens, to these endes of the earth; the possession of
Christ: to speake in England the tongue of Eber and Iauan. This
my paines, I humbly presente vnto your Maiestie.

Your Maiesties subiect,

HUGH BROUGHTON.

Presented Nov. 17. 1589. see his Life & Letters.

Having compared this impression wth I have ad^d a different Title Page, & wth a Dedicatⁿ to 2 Eliz; I find, y^t excepting ye Title Page, ye impressⁿ is ye very same. as appea^rs, not only (1) but ye same line (2) point (3) Italick word (4) Initial Letter great & little; but all (5) by ye same device & letter, & (6) ye same figure Italick little Letter, in ye same place.



THE PREFACE.

Of the families sprong from Noahs neare posteritie.



FOR better vnderstanding of all these helps conducting vnto the holy storie, some principall of them, set in the entrance, & viewed severally, will giue greater furtherance. Among such the persons of *Noahs* families which are postes of the holy narrations thorough the Scripture, challenge a standing in the forefront. *Moses* & *Ezra* lay them downe so narrowly: as to note howe like letters caused names, of one name, two, as *Rhodanim* of *Dodanim*, & the Prophets handle some of euerie familie: and so ioine them together, that by the more famous the obscure may be knowne. *Ezekiel* in their traffique with *Tyrus* bringeth a goodly companie, Chap. 27. So that their dwellings by good notes there may be knowne. Likewise *Ezekiel* nameth many of *Iapactonide* (as *Hesiod* termeth them) in the number of Greekes, first troublers of Israel, hauing gotten some wealth after their returne: with some of *Sems* house and *Chams* among them: vnto a further cleare certaintie of their most ancient situation. *Esay*, *Ieremie*, *Daniel*, *Naum*, *Abbakouk*, *Sophonie* and *S. Luke* touch other families. And *Chanaans* houses, with *Ebers* offsprings are commonly handled. The heathen shew also that God ruled their pennes, being to none ἀμαρτυρος vntestified: in that they setled nations agreeably with *Moses* for names and place. To shew this by particulars, I will lay downe the Ebrew names of *Noahs* house: which vnvowelled may admit sundry pronouncings, as euen translators shew. With them shall go the English, and such as heathen writers in this kind bring most fit, for them. A learned linguist shall see therein moreover how the an-

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* So Plato in
Cratylo wan
his chiefe praise
for the same
skill.

cient vsed communion in vowelles and consonants, that wise-
dome which *Pythagoras held most high to comprise all sounds of
voices in few marks of letters. I wil begin with the eldest of Noahs
sonnes, how in countreys or families, kings, mountaines and ri-
uers, which things best continue antiquitie, their names con-
tinued.

		Iapheth.	Ἰαπετός. Hesiod.
		<i>His sonnes.</i>	
גומר	1	Gomer, or Gamer in the 70.	Καμαρίται, κιμμέριοι. Both in Dionys the Geographer.
מגוג	2	Magog.	Magog in Plin. Also Iagog & Magog
מדאי	3	Madai.	Μῆδος. (in the Arab. Geogr.
יוון	4	Iauan.	Ἰάων, a Greek. Aesch. ἰάων. τοτ. Dion.
תובל	5	Tybal.	Τισαρηνοί, θαλεις, and by the like Ebrew letters, η and η χάλυεις.
משח	6	Meshech.	Μόσχος, μάζακα.
תירס	7	Thiras.	Θραξ, τρηξες, τρως, Strab.

Gomers sonnes arising from

καμαρίται and κιμμέριοι.

אשכנז	8	Ascenas, or Axe- nas.	Ἀξενος πόντος, Ασκάνιος πετ. and kings all these about Pontus. So in Ier. 51.
ריפח	9	Riphath.	Ριφαθᾶος in Iosephus. ξιπαῖοι mounts neare the other.
תוגרμα	10	Thogarma, or by 70. Thorgama.	Τιγρᾶνς kings of Armenia. Turca in Plinie are neare, Ἰνδαί in Herodot. Τρωαχοί in Ptol. & they in Ezek. 38.

All these settled first in Asia, and drew North and West to Mo-
scouia, Germanie, and by small numbers vnto our quarters. But
the Scripture medleth with their ancient vndoubted dwellings.

The sonnes of Iauan: whose name continueth for

Greekes vnto this day in records: in Aeschyl. Persa.

the Arabique and the Syriaque, Rom. ch. 1.

אליש	11	Elisha.	Αιολεῖς. Anation long unmixt in pecu- liaritie of a Greeke dialect.
תרשיש	12	Tarshish.	Ταρσος: On the sea: which might either take or giue the name תרשיש, the Sea. Tartessus might be of a colony thence

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| <p>כתיים 13</p> | <p>Cittim. <i>Nam. 24. Es. 23. Dan. 11.</i></p> | <p>Κίτιοι; <i>Maxazia. Cilicia and Cyprus by old Greekes. Macedonia and Italia by the Bible are Cittim.</i></p> |
| <p>דדני 14</p> | <p>Dodanim, or Rhodanim: <i>which name sheweth that the old Ebrew is yet, in ד and דליke.</i></p> | <p>Δώδων, Δώρες, and Ροδίοι in the Greeke translation. <i>Thiras, Riphath, and this name are, for nations, not mentioned in the Prophets: omitting one in each family: & annoying curiosity.</i></p> |

Sems sonnes.

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|------------------|-----------------------------|---|
| <p>עילם 15</p> | <p>Elam. <i>Es. 21.</i></p> | <p>Ελαμίται, <i>Act. 1.</i> Ελυμαῖοι.</p> |
| <p>אשור 16</p> | <p>Assyr.</p> | <p>Ασσύρ.</p> |
| <p>ארפכשד 17</p> | <p>Arphaxad.</p> | <p>Καδύσιος. <i>By the later part, after the</i></p> |
| <p>לוד 18</p> | <p>Lyd.</p> | <p>Λυδός. <i>(Ebrew.</i></p> |
| <p>אראם 19</p> | <p>Aram.</p> | <p>Αραμαῖος, ἄραμος, ἄριμος. <i>Παμκαῖοι, Strab. 16. as עם with plaine learned skil of Grammer & for o.</i></p> |

Arams sonnes.

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| <p>עוצ 20</p> | <p>Vs, or Aus.</p> | <p>Αυσίτις, Αυσίῳ.</p> |
| <p>חול 21</p> | <p>Chul.</p> | <p>Χόλλη.</p> |
| <p>גתר 22</p> | <p>Gether.</p> | <p>Ατρυγαλή, Αθάρα, Δερεκέτα.</p> |
| <p>מש 23</p> | <p>Mash.</p> | <p>Μάσιον, Μυσός.</p> |

Ioktans sonnes.

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| <p>אלמוד 24</p> | <p>Elmodad.</p> | <p>Ελδομαῖος, Ημωδός.</p> |
| <p>שלף 25</p> | <p>Shalaph.</p> | <p>Σαριφοί, Σελήσιοι.</p> |
| <p>חצרמאות 26</p> | <p>Hatzarmauech.</p> | <p>Σαρμαῖτης.</p> |
| <p>ירח 27</p> | <p>Iarach.</p> | <p>Αραχάσιος.</p> |
| <p>חדורם 28</p> | <p>Hadoram.</p> | <p>Ινδός, Ωρίται, Ρίμμιος.</p> |
| <p>אוזל 29</p> | <p>Vzal, or Auxal.</p> | <p>Αυζακία, Ωξος, Ωζος.</p> |
| <p>דקלה 30</p> | <p>Diklah.</p> | <p>Δικελλεῖον, <i>Herod. Θᾶκός. Ptol.</i></p> |
| <p>עובל 31</p> | <p>Obal, Ghobal.</p> | <p>Οιβαρείς, Καβολίται. <i>Ptol.</i></p> |
| <p>אבימאך 32</p> | <p>Abimael.</p> | <p>Αβος & Ιμαοί.</p> |
| <p>שבה 33</p> | <p>Sheba.</p> | <p>Σουβοί, Σάβαι.</p> |
| <p>אופיר 34</p> | <p>Ophir.</p> | <p>Ωφαιρος ποτ Ωφαιρίται. <i>Plin.</i></p> |
| <p>חוילה 35</p> | <p>Chauila.</p> | <p><i>This name in Greeke I find not.</i></p> |
| <p>יובב 36</p> | <p>Iobab.</p> | <p>Ιβοί, Ιωμάν τὸ μ, ἀντὶ τοῦ β, & ἰωβᾶρης ποτ.</p> |

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All these sauing *Chauilah*, haue I found in famous Heathen for monuments Indian, or neare vnto them: The Arabique Geographer hath חמיר for Sarmatia, exact as in Ebrew. Who though he be a Christian, so that his testimonie against an Atheist should be litle, yet therein I thinke he had Heathen for his warrant: or lively stirred others to thinke vpon *Moses*: and sent them to further search.

חם Cham, or Am. *Psal.* 105. Χίμυς, Αμμαν.

Chams sonnes.

כוש 37 Cush.

Κεσαποτ. And in the Arabique Geographer cometh Cush and Cusba often, a name of cities in Barbaria, and neare Egypt: remaining in Ptolemy onely for a riuers name.

מצרים 38 Mizraim.

Μεσσα. This is yet the name of Egypt through the Ebrew and Arabique gen. *Mat.* 2. *Act.* 2. and in the Geographer: *Messa* by Cedrenus.

פוט 39 Put.

Πεπτα, in *Ptol.* Φαίδων.

כנען 40 Canaan.

Χανααία χναρ ἢ χνας ὁ πρῶτος μεταφρασθεὶς φοίνιξ. *Sanchuniathon.*

Cush his sonnes.

סבא 41 Saba.

Amongst these Σαυά.

חוויל 42 Chauilah

dwell the sons Αηλα.

סבת 43 Sabatha.

of Nachor, Lot Σαύθαθα.

רגמ 44 Regmah.

Keturah, Ismael Ρέγμα.

סבתה 45 Sabtecha

and Esau. Σακαχός.

ἱεροὶ ἄντι Ναχός
Αντ, Χέτιν, Ισμαήλ
ἡ Ἡσὺ σμιγνίσκας
πρὸς ἰσραήλ Αβελ ἢ
Εριμ Ευ πυρ συμ
μικ ἰσ.

Regmah his sonnes.

שבא 46 Sheba.

Σαβαῖος, Ασαβᾶ.

דדן 47 Dedan.

Δεδαν ἰσως. *Strab.*

Mitzraims sonnes.

לודים 48 Ludim.

Λάδων ἢ Λαυδ ποταμῶν.

אנמים 49 Ananim.

Νῆβαι, Νημίδαι, Ανυβας, Ορυβας.

Leha.

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לֶהָבִים	50	Lehabim.	Λίβυες.
נַפְתּוּכִים	51	Naphtuchim.	Να.δω' Ναβαθήραι.
פַּתְרוּסִים	52	Pathrusim.	Φαρεύσιοι.
כַּסְלּוּכִים	53	Castuchim.	Κασλινχέες.
כַּפְתּוּרִים	54	Caphtorim.	Καφά, καὶ θάλα, Σεθζοίς.
פִּלִּשְׁתִּים	55	Philistim.	Παλαιστῖνοι.

Thus heathen remember these Patriarkes monuments, more strictly for euerie letter, then lightly any proper names are turned into any other tongue: and they call themselves vnto *Moses*, to learne how all the earth was replenished from one man. Vpon these all the Ebrew stories go: that one marking how manie of them God had openly dealt with for Israel, might as well see when the records should be made vp, and our Lord come in the flesh: as in building, the groundworke would shew the greatnes of the whole, and when it might be finished. Besides all heathen learning sprang from these: as their gods, ^a *Iapetus*, ^b *Derceto*, ^c *Ammon*, ^d *Cæum*, ^e *Anubis*, ^f *Alilat*, and such. Likewise their bragging of antiquitie after the earth had bene couered with waters at the first: as in Diod. 1. Æthiopia, Phrygia, Athens and others, from these occasions pleade their primacie. Besides, all heathen fame of kingdomes, inuentions, artes and fables all flowed hence: which all, honour this part of *Moses*.

^a Hesiod.
^b Strabo.
^c Ouid.
^d Vergil.
^e Strabo.
^f Herodot.

How the holy writers teach to settle the nations.

THeir situation is taught by their Marchandise, as I touched from Ezek. 27. by their warres, as Ezek. 38. Ier. 51. or by mention of their calling vnto the Gospell: as Esa. 66. These trafiqued with *Tyru*, *Meshech*, *Tubal*, *Togarma*, *Iauan*, *Elishah*, *Tarshish*, *Cittim*, *Aram*, *Dedan*, *Sheba*, *Reuma*, *Put* and *Lud*. So in *Seleucidon* warres Ezek. 38. these come, *Gomer*, *Magog*, *Paras* of *Elam*, author of *Parasia* and *Persia*, *Madai*, *Meshech*, *Tubal* and *Togarma*. So *Madai* and *Ascanas*: or as the Ebrew kind expresse ξ, Ἀξενος, *Axenos*: which name as *Eustathius* sheweth was the old of *Pontus*: though after, Greekes thought it Greeke: and in force, Vnhospitall, as *Ouid* after them, and, for better fame, called it, *Euxinus*. *Cush*, *Put*, and *Lubim* come in *Daniel* for the same wars. Vnder Babels yoke, these are prickt: *Mizraim*, *Philistim*, *Dedan*, *Elam* and *Madai*. For their calling vnto the Gospell, these extremes are named: the nations of *Tarshish*, *Lud*, and *Put*, *Tubal* and *Iauan*: these are the extremes of the first dispersion.

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Often later names illustrate: as *Araret* & *Meni* (whence Armenia is compounded) being ioyned vnto *Ascanaz* or *Axenos Pontus*. And thereby *Ascanaz* seate is famous. *Ful* and *Cub* are offsprings: of the one the kings about Cyren are *Ophella*, the *Phul*, also *Pal-antias Lake* in *Plinie* and *Pallas* feigned there. And of the other, *Κέφα* and *Κάβειον* are in *Ptolomy*. So *Put* ioyned with *Lud*, and *Lud* with *Cub* and *Ful* and *Cush* with *Mizraim*, all do make their seates vndoubted: and the high God so teacheth vs, that not a name in these families cited in the Prophets should be without his vse: nor yet curiously vsed. *Isahets* sonnes are all cited in nations, sauing one of a companie: *Sems* all sauing our Lords father: (who looked for an higher land) & the next *Lud*: whereas yet *Lud* in generall may containe both. Of *Iockanes*, *Hodo-ram* is taken to shew the seats of the rest, and *Ophir* sheweth their large increasing Likewise in *Sheba* & *Seba* Psal. 72. *Ioktan* once: *Cush* twise, & *Abraham* once may be cōtained. *Regmahs* two houses are famous families: and of *Mizraim* the more halfe, *Lud*, *Lubim*, *Pathros*, *Caphthor*, *Palesheth*. Thus the God of knowledge powred grace into his word, to beautifie and trimme the brightnesse of his glorious gouernement of *Adams* sonnes. And in ruling the heathen to bring nations names agreeing in letters and place exactly, he calleth vs to marke his watchfull eye ouer all countreyes: for their owne vse in time. This, I trust, will open a gate into the Paradise of the holy storie: when the auncient men with their places are considered. Some of the speciallest shall be layd downe in this Mappe: by which the rest may be guesed, whereabout they first seated. And two cities must be layd down also with some declaration, here: Ierusalem and Rome. Ierusalem in Chanaan held the sight of eternall peace, vntil Christ brought all nations vnder the couenant by his death. He was kild by the authoritie of Rome: refused of the Iewes. Because all nations could not depend vpon one citie: he shewed by his Apostles a new Ierusalem from heauen for all the world, and destroyed the old. And Rome for killing of Christ, is the onely cursed citie of the world. Apocal. 17. The Papists who thereupon graunt Rome cursed by the authoritie of God, should shew as good a discharge from God touching a blessing. But that cānot be done. Therefore the expresse word bindeth all to hold their open pōpous authority & place cursed still.

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*Of the times, without skill wherein truth of narration
cannot be made.*

THe times from the creation vnto the redemption must be viewed no lesse, or more, then the former points. For by them chiefly the right and light of Conccent appeareth. They are plain in a three fold strength: first in an whole of 5. chains fastened together: Secondly in parcels, both fortifying euerie part: and yet of purpose bewaring of making vp an whole chaine, lest the principall seeme needlesse: onely the last is of purpose doubled. And thirdly, they are strong by like reuolutions, plaine and pleasant. Euerie one of these is wonderful. The whole of fīue partes, standeth vpon so many feuerall fit matters. One is measured by the fathers ages (till one of them lost all honour) from *Adam* to *Terah* his death. *Terah* fell to idoles: and that honour was to cease by him. Then the promise of Christ draweth out to the lambe, temple, and Israels continuance with the temples religion: which 36. yeare ended, as the kingdome parted, vpon *Salomons* death. The third measureth the kingdome of Iuda. And all these go through Gods owne peoples standing. The fourth is from Babels raigne of 70. yeares, whereof full 18. are past, afore it fasteneth vnto the other. The fifth and last giueth Iuda a lease of prerogative in their land seuen times so long as Babel tyrannized: full and exact 490. yeares, and telleth aforehand that then Christ shalbe king. And this for certaintie is doubled: made vp wholly by the parts: 49. 434. and 7. with stories fringing the first and the last part. These are euident vnto all eyes: and no lesse strong then the power of the Almighty. And it is one of the wonders of the world, that euer anie that read the Bible should either misse to see them, or to fasten them aright. The faithlesse Iewes themselves when they mind truth, hold euerie one of the aright. Such as ioyne *Abrahams* leauing of Charan vnto his fathers death, cut off all doubt vnto *Salomons* death. And *Philo* the true not the forged, telleth that none who reade the Law, can be ignorant of that: most agreeably to the euidence of the Ebrew texts distinction of *Perasha* or section, plainnesse of order in the words and nature of the matter. The continuance of the Temple which fel with the kingdom, is rightly cast by a principal Rabbin in *Abr.*

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Ben David his *Cabalah* euen from the Iewes heart and true meaning 427. yeares, with an exposition in what sence they say the first Temple stood 410. euen because since *Ioakim* the king fell to be vnder Babel, they held the Temple as not being: euen 17. yeares afore it flamed. For the captiuitie they agree vniuersally. And for the prefixed time of our Lords death *Aben Ezra* deserueth to haue his Ebrew wordes made famous ouer the world. Thus they stād: שבועים שבעים חם מסוצא דבר בתחלת תחנוני דניאל וליחתם משיח קרש קדשים: that is, *The seauentie seauens are, from the beginnig of Daniels prayer, to sealing Messias (which is Christ) the holy of holy.* So the whole is made yp by the enuious Iewes: that Christians might maruell, how this sunne could be cloudie in their eyes, after the raine so gracious vpon the grasse. For the second point, the parcels, I handle them in their places: but of the first chaine I must here speake. By the fathers, I shewed, it was drawne. Ten of the first are fathers not onely to our Lord, but to all nations. The worthinesse of their story maketh them the goodlier starres. Thrise their age is recorded: how old they were when they begat their sonne: how long they liued after: and how much those two numbers make. The second row, who liued together, and how long. The matter of that will keepe all that weigh it from misclasping the parcels of the chaine: by which this first consisteth vnlike the other following. Of which, parcels vnmade vp must be well noted, as 63. betwixt *Ioseph* and *Moseh* be vnparcelled. That space, for memorie I call a *Climaeter*: not regarding any pythagorique thing in the number: nor finding anie thing famous in that number. Of 480. betwixt the Lambe and Temple, onely 17. for *Iosuah* be vnrecorded. For *Iudahs* particulars 11. of Anarchie: and for *Babels*, the two last kings times. The chaine of Christ as I shewed is for singular heauenly vse, fully made vp by the partes. Now the third strength is like reuolutions. They are ful many, for large and short spaces. In their due places the reader shall finde them: in the first chaine for the fathers liues: after for continuance in Chanaan and *Aegypt*: for *Noahs* arke and *Salomons* Temple: for the Sabbath and 70. of captiuitie 2. Chro. 36. for the Iubilies and redemption, and twise cited by *SS. Steven & Paul*, as if they had bene open testimonies Act. 7. and 13. This for the times the day starre of the narration.

A CONCENT OF SCRIPTVRE.



HE heauenly Concent of holy Writers, who haue penned for vs the booke of Trueth, is needefull to be knowen for to strengthen our Fayth: that we may see a constant agreement in feuerall ages, for matters often tolde in diuers partes and maner. Touching that, I labour in this Booke to lay downe certayne principall heades, drawen through the whole body of Scripture. The beginning ought to be from him who is α & ω , the beginning and the ende: who filleth all with his goodnes. Thereof this is a true saying, and founde intertaynement of all the faythfull: that GOD is one, and there is none but he. Of this, that is grauen on the Gate of that first & great Commaundement: * *Heare I S R A E L, I E H O V A H, our G O D, I E H O V A H, is one.* Whom if we loue with all our hart, minde, soule, and strength: and holde them happie whose God I E H O V A H is, we must learne to know him aright. The name I E H O V A H importeth *BEING*, which the Eternall sayth is his name. ⁶ Vnder this name & nature, there be three, the Father, the Worde, and the holy Ghost, and these three are one. The W O R D E is the Sonne, and he is ^c I E H O V A H, as *Iohn chap. 12, 41.* expoundeth *Esa. 6, 9.* The holy Ghost is ^e I E H O V A H, as *Paul* expoundeth the same text of *Esa. Act. 28, 25.* This name is opened thus: W H O W A S, W H O I S, W H O W I L B E. The name ^f I A H, and *E H I E H*, ^g (I, AM) are of the same force. Though mens blind hartes can not thus know God: the Scriptures are manifest, that teach the Trinitie, and the holy Tongues of all ages so spake of God. Most playnely is that shewed in the beginning and ende of our Lord his preaching. *Mat. 3, 16. and 28, 19.* For that purpose God geueth him selfe a name ^h E L O H I M: which is in meaning M I G H T Y, in forme plural, as Grāmarians speake: which as prophane men speake it, by frame of language soundeth G O D D E S. God woulde neuer so speake of him selfe, vnlesse he woulde haue vs to consider thereby the Diuine persons.

Ebr. 1, 1.

Apoc. 1, 8.

* *Deut. 6, 4.*

Mark. 12, 29

^a *Psal. 33, 12.*

^b *1. Iohn. 5, 7.*

^c Ramban the Cabalist noteth that Christ is called Iehouah, vpon *Gen. 34.* from *Ier. 23, 6.* and *32, 16.*

יְהוָה 1

יהי 2

אֱלֹהִים 3

אֱלֹהִים 4

The forme plural in Elohim is rightly noted of many learned in Ebrew, to import the diuine persons. That should not haue bene blamed of others.

A CONCENT OF SCRIPTVRE.

sons. For the forme were dangerous, if necessitie required not knowledge of distinct Diuine persons. The enemies graunt a mysterie in that forme, with attributes plurall: *Aben Ezra* vpon *Psal. 11.* who also citeth *R. Iapheth*, there, and *Bochai* vpon *Gen. 1.*

This name hath also a forme singular: *ELOAH*, and a shorter *EL*. These formes singular are fit to teach of the vnitie of Godhead: and likewise the other, when the attributes speake of one, as *ELOHIM*, (GOD) he created. But to manifest distinct persons often do the tearmes ioyned speake in the number of many: as yf I shoulde say, *THEY* God. * *Gen. 20. 13.* They God caused. *2. Sam. 7. 22.* They God went.

SHADDAI also doth God call himselfe, *MIGHTY*, *RICH*, or *ALSVFFICIENT*: though the Greeke Diuines retaine not the letters, but in a composition *TZURI SHADDAI*, *My rocke is God*. The Heathen of olde hearde of these names, and turned them to * sundry Goddes. But *Israel* did not so. All saythfull know that God is one, and the persons three: and that he rewardeth all them that seeke him in spirit and trueth: who is a spirit eternall, infinite, holy, iust, and mercifull. Vnsearchable are his iudgements: but the open thinges are for vs. GOD hath chosen vs in *CHRIST*, before the worlde was made: and of eternitie knew all his owne workes. In sixe dayes God made all creatures, Man last, and gaue them a commaundement: which how soone they brake, *Moses* turneth to tell after mention of the Sabbath. The Lord rested the seauenth day from creating, and appoynted that day for Holy rest: which the † Fathers obserued before *Moses*.

Now the man and his wyfe were both naked, and were not ashamed. Ouer them God gaue his Angels charge: but some Angels stode not in the trueth, nor kept their standing, but fell as starres from Heauen, & became an enemiuous company, and slaundersers of God. In Ebrew Satan, and in the Greeke Deuels. Of beastes the Serpent was subtillest: into whom Satan entred: spake to the woman against God, and his commaundement: perswaded her, who drew the man also to breake the commaundement. Then they both became dead in sinne. So from the * beginning, as soone as man was, Satan was a lyer and a murtherer: and therefore maruell not that the wrath of God

* The faythles Iewes can not tel what to say of these playne places, as appeareth in *Massecheth Soferim*, ch. 4.

יְהוָה 7
יהוה, יאז, Ελωιμ,
יהוה, Σαδδαι, 3,
יהוה for

* In Euseb. 1. prap. 1.
Ebr. 11. 6.

Iohn. 4. 24.

Rom. 11. 33.

Deut. 29. 29.

Ephes. 2. 4. 5.

Act. 15. 18.

Exod. 20.

† Ramban vpo
Gen. 26. fol. 46
and *Aben Ezra*
vpon *Exo. 20.*

Psal. 91. 11.

Iohn. 8. 44.

1. Iohn. 3. 8.

2. Pet. 2. 4.

Iude. 6.

Ephes. 2. 1.

* The Syriaque
Iohn. 8. 44. 15.
Men Berisith:
that is by all
Rabbines, with
in the dayes of
creation.

THE TIME OF ADAMS FALL.

God is so vehement vpon ADAM through all his generations, because quickly sinne was committed to the extremitie. The circumstances shew the speedines of it. Satan woulde omit no time: the woman if she had been practised better, woulde not so soone haue erred: their speech sheweth that no Fruite had been eaten before. Doubtles the woman fell a Virgin: and if they had stooode but a short time, the * blessing of God had not been in vaine for * propagation. Aboue all reasons this must be considered, that the Redemption was to be shewed presently vpon the Creation. For that is the fittest to mooue men to holde it: and * God omitteth nothing that best helpeth to that. This should mooue all men to put no trust in them selues: for that * *Adam* hauing once iustice, and true holynesse, *did not lodge one nyght in honour, but became like the beastes that perysh.* And the lyght that shyneth in darknes, mooued men of all religions to holde this. For this opinion hath been euery where receyued, That they fell the day of their creation. So the Iewes & generally hold. I neuer heard of one that was of an other iudgement: and yet many of them see not how fitly they say, for the Redemption by the seconde *Adam*. The Heathen * Christians haue helde this from the beginning. The Greekes *Ireneus, Chrysostome, Theodorus, Theophylact, and Cedrenus* age. They haue a common sentence at this day, in speech of *Adam*: * That in one day he was formed and deformed: by *drying out of the Garden*. What shoulde I name Latines, as *Augustine* and *Bernarde*? the * simplest learned this much. *Adam* might better then *Iob* curse the day wherein he was made: and yet CHRIST is then promised a Redeemer. Thereupon *Adam* nameth the Woman *LYFE*: seeing how she redeemed from death, should be the mother of Chyldren, that by CHRIST myght lyue for euer. The affections of children to their mothers, should moue them to know the trueth of this poynt. I will once againe in fit place, repeate this: and hence to Christ his death, will, by yeeres, expresse the direct state of the World: repeating these last poyntes, of the speedy fall, and comfortable Redemption.

Menachem
vpon Gen. 3.

* Iust. Mart. a-
gainst Trypho.

* Calvin Gen. 3

* Esay. 5, 4.

* That in Psal.
49, 10. is holdē
of Clem. Tal.
San. Nathā, Me-
nachem, and
Midras Tillin,
to be spoken of
Adam.

§ Rambam,
More, chelek. 2
Perek. 30.

* Bibliander
preface in
Chron.

* *ἡμεῖς ἐν ἡμέρᾳ
ᾗ ἐλάσθη.*

* Euen Chau-
cers pardoner,
Fol. 66.
They haue
strange eares,
eyes, & mindes,
that holde this
a curious or
vncertayne
poynt, and
loue to deny it.
P. Martyr, &
H. Bullinger.
Gen. 3.

Sacrifice is a scale of iustice, geuen by fayth.

130	Seth borne. Gen. 5, 3.												
235	105	Enos borne. Gen. 5, 6. By Enos birth religion is sorrowfully corrupted, through mari-											
325	195	90	Kenan borne. Gen. 5, 9.								ages with Cains house. The faythfull are called the children of God. Ioh. 1, 12.		
395	265	160	70	Mahalaleel borne. Gen. 5.									
460	330	225	135	65	Iared borne. Gen. 5.								
622	492	387	297	227	162	Henoch borne. Gen. 5. the seventh from Adam. Jude.							
687	557	452	362	292	227	65	Mathufelah borne. Gen. 5, 21.						
874	744	639	549	479	414	252	187	Lamech borne. Gen. 5, 25.					
930	800	695	605	535	470	308	243	56	Adam dieth. Gen. 5, 5.				
987	857	752	662	592	527	365	300	113	Henoch is taken away. Gen. 5.				
1042	912	807	717	647	582		355	168	Seth dieth. Gen. 5, 8.				
1056		821	731	661	596		369	182	Noah born. Gen. 5, 29. The 10. from Adam.				
1140		905	815	745	680		453	266	84	Enos dieth. Gen. 5, 11.			
1235			910	840	775		548	361	179	Kenan dieth. Gen. 5, 14.			
1290				895	830		603	416	234	Mahalaleel dieth. Gen. 5, 17.			
1422					962		735	548	366	Iared dieth Gen. 5, 20.			
1536	The patience of God abode. 120.												
1556	yeeres, in which the spirite of Christ												
1558	preached, whyle the Arke was in												
1651	making, to the spirites now in pri-												
1656	son. 1 pet 3, 19. Zohar. col 181.												
	Mathufelah dyeth. Gen. 5, 27.												
							849	662	480	CXX. yeeres begin. Gen. 6.			
							869	682	500	20	Iapheth borne. Gen. 5, 32.		
							871	684	502	22	2	Sem borne.	
							964	777	595	115	95	93	Lamech dieth.
							969		600	120	100	98	The Flood.

World.	Noah.	Sem.	Flood.	Mans age is shortened halfe in halfe.																	
1658	602	1002	2	Arphaxad borne. Gen. 11. *																	
1693	637	13537	35	Selah borne. Gen. 11. *																	
1723	667	16567	65	30	Eber borne.						* Noah prophesieth blessednes in Christ to Sem, and Iapheths dwelling in Salem. Gen. 9. Cham is cursed, unto Chanaan.										
1757	701	199101	99	64	34	Peleg B. Babel is buylded by the curffe of Cham, the house															
1787	731	229131	129	94	64	30	Regu B. of Nimrod. Mich. 5, 6. Seuentie Families														
1819	763	261163	161	126	96	62	32	Serug B. are distinguished into 70. languages:													
1849	793	291193	191	156	126	92	62	30	Nahor borne. and ages are againe halfed.												
1878	822	320222	220	185	155	121	91	59	29	Terah borne. Gen. 11, 24.											
1996	940	438340	338	303	273	239	209	177	147	118	Peleg dieth.										
1997	941	439341	339	304	274		210	178	148	119	Nahor dieth.										
2006	950	448350	348	313	283		219	187		128	Noah dieth.										
2008		450352	350	315	285		221	189		130	Abram borne.										
2018		460362	360	325	295		231	199		140	10	Sarai borne.									
2026		468370	368	333	303		239	207		148	18	8	Regu dieth.								
2049		491393	391	356	326		230			171	41	31	Serug dieth.								
2083		525427	425	390	360	Terah dieth.					205	75	65	The Promise							

After the Promise.			World.			Be-fore the birth of Christ.
	76	is geuen, that	CHRIST		The Law which was 430. yeres af-	
	77	should be the sonne of			ter, cānot disanul the Conenāt, that it	
	78	ABRAM after the flesh.			should make the Promise of noe effect.	
	79	Gen. 12. 430. yeres before			Gal. 3. Senear serueth Elam, Ellasar	
	80	the Lawe. Gala. 3. 17.			& Tidal, with the fall before Abrā	1840
	81	† SEM in Canaā called Mel-			so do the same natiōs fight & fal by the	
	82	chisedec king of Salem, a fi-	2090		Ebrowes. Dā. 7. being 4. troublesome	
	83	gure of the Sonne of God,			beastes, whose images Rome beares for	
	84	blesseth Abram. Gen. 14.			armes in one, cutting christiās. Ap. 13.	
10	85	HAGAR the bondwoman			as Cittim should Eber. Nū. 24.	
	86	an Egyptian, is geuen to			ISMAEL is borne. Gen. 16.	1
	87	Abram. Gen. 16. 2.			It is writen. Abram had two	2
	88	ARPHAXAD dieth being			sonnes, one by a seruāt, an other	3
	89	438. yeres olde. Gen. 11. 13.			by a free woman: these are the	4
	90	† Iust Lot freeth at the vngodly			two Testaments: Sina & Ie-	1830
	91	The curse of Cham vnto Ca-			rusalem. Gala. 4. 22.	5
	92	naan here begineth to appeare,	2100		Fayth was imputed to Abra.	6
	93	measure for measure: who moc-			When he was uncircumcised:	7
	94	ked his Fathers nakednesse: in			after receyued he the scale of	8
20	95	whose posteritie filthy nakednes			righteousnes of his former faith,	9
	96	brake out. An ensāple of filthy-			that he should be the Father of	10
	97	nes punished in euerlasting fire			the beleeuing, circumcised, and	11
	98	is shewed in the destruction of			uncircūcised: that righteousnes	12
	99	SODOM and GOMORA			ABRAHAM } myght be	13
	100	ISAAC born. Gē. 21. the se-	*		and Ismael are } imputed to	14
	101	uenth frō Eber. They are not			both circumci- } them also.	15
	102	all childrē that are Abrahams	2110		sed. Gen. 17. 16. } Ro. 4. 11.	16
	103	seede. Rom. 9. but in Isaac shall	*		Moab & Ammon born. The	17
	104	thy seede be called. Gen. 21.			childrē of iust Lot vnawares.	18
30	105	ISMAEL & Hagar are cast			HERE begin the first mani-	19
	106	out of Abrahams house.			fest afflictions of Abrahams	20
	107	Gen. 21. 14.			seede, by Ismael the Egyp-	21
	108	As then he that was borne			tian by Hagar 400. yeres,	22
	109	after the flesh, persecuted			before the comming from E-	23
	110	him that was after the spi-			gypt. Gen. 15. 13. & Act. 7. 6.	24
	111	rite: euen so is it now. But			400. yeres Abrahams seede	1810
	112	what sayth the Scripture?	2120		was to be a sojourner in a land	25
	113	Cast out the seruant, and			not theirs, that is, not Egypt	26
	114	her sonne. Gal. 4. 29.			onely, but also first Canaan:	27
	115				vnto which in the 4. age Is-	28
40	116				rael should retorne, to holde it	29
	117				their owne. These 4. are Ko-	30
	118	SELAH dieth, being 433.			hath 1, Amram 2, Aaron 3,	31
	119	yerres olde. Gen. 11. 15.			Eleasar 4, who parted the	32
	120	ISMAEL hath 12. Duke.	2128		lande. Iosuah. 14. Kohath	33
		domes			3B was	34
						1800

After the 50	121	21	domes in the land of <i>Cush</i> ,		Was one of the 70. <i>Gen. 46.</i>	35	Before the birth of
	122	22	in whom <i>Sem</i> ruleth <i>Cham</i> .	2130	he liued 133. <i>Y. Amrā 137.</i>	36	
	123	23	Vnto this time <i>Ismaelites</i> fol-		<i>Moses 80. whē Israel came</i>	37	
	124	24	lowing <i>Mahomet</i> , trouble		<i>forth, al is but 350. in extre-</i>	38	
	125	25	the churches for their ido-		<i>mitic. Wherefore in Egypt</i>	39	
	126	26	latry, & are described. <i>Ap. 9.</i>		<i>they could not be 400. yeres.</i>	40	
	127	27	For neare <i>Euphrates</i> , <i>Turkes</i>		<i>215. after the cōming of A-</i>	41	
	128	28	& <i>Ismaelites</i> , discōtent with		<i>braham into Canaan, but</i>	42	
	129	29	<i>Tangolipex</i> sonne of <i>Imbrael</i>		<i>70 soules of Abrahā's loynes</i>	43	
	130	30	king of <i>Babel</i> , ioine force &		<i>goe into Egypt. 215. yecres</i>	44	
60	131	31	set vpō <i>EVROPE</i> , then ido-		<i>after that, 600000. valiant</i>	45	1790
	132	32	latrous. <i>Cedrenus, Volaterran.</i>	2140	<i>men come forth.</i>	46	
	133	33	<i>ISAAC</i> is bound, & layde		<i>Abraham shewed his loue in</i>	47	
	134	34	vpon the Altar to be sacri-		<i>not sparing his onely sōne: God</i>	48	
	135	35	ficed. <i>Gen. 22. 9.</i> So <i>Christ</i>		<i>shewed his loue in not sparing</i>	49	
	136	36	was bound. <i>Mar. 15.</i>		<i>his only sonne. Rom 8, 32.</i>	50	
	137	37	<i>SARAH</i> our mother <i>D.</i> being		<i>Sarah is the only womā whose</i>	51	
	138	38	127. <i>Y. old. Gē. 23. whose daugh-</i>		<i>whole age is in Scripture.</i>	52	
	139	39	<i>ters the faithfull are. 1. Pet. 3. 6.</i>		<i>After Sarah's death, Abrahā</i>	53	
	140	40	<i>REBECCA</i> is married to <i>Isa-</i>		<i>m. with Keturah: and to his</i>	54	
70	141	41	<i>ac. Gen. 25. to Rebecca when</i>		<i>childrē by her giueth substāce,</i>	55	1780
	142	42	<i>she had conceived by one, eue our</i>	2150	<i>& sendeth them forth into the</i>	56	
	143	43	<i>father Isaac, before the childrē</i>		<i>East. Suach is of his sōnes, of</i>	57	
	144	44	<i>were borne: and when they had</i>		<i>whom cometh Bildad Job. 2.</i>	58	
	145	45	<i>done neither good nor euil, it was</i>		<i>These families, I thinke,</i>	59	
	146	46	<i>sayd, The elder shall serue</i>		<i>are tearmed the Children</i>	60	
	147	47	<i>the younger. Rom. 9. as it is</i>		<i>of the East. Job. 1.</i>	61	
	148	48	<i>written, Iacob I haue loued,</i>			62	
	149	49	<i>Esau I haue hated. Mala. 1.</i>			63	
	150	50	<i>Sēm</i> dyeth, being 600.			64	
80	151	51	yeeres olde. <i>Gen. 11. 11.</i>		Whereas the holy ghost noteth	65	1770
	152	52	Of him many thinges are	2160	<i>Moses description of Melchi-</i>	66	
	153	53	to be sayd, which are hard		<i>selec, that he hath no menti-</i>	67	
	154	54	to be vttered, because we		<i>on of his father nor mother,</i>	68	
	155	55	are dull of hearing. <i>Heb. 5.</i>		<i>some think that Melchisedec</i>	69	
	156	56	<i>GOD</i> was not ashamed to be		<i>cannot be Sem because his fa-</i>	70	
	157	57	called the God of <i>Sem</i> : and		<i>ther is mentioned. But they are</i>	71	
	158	58	<i>Sem</i> is the first in this honour.		<i>deccined. For it is spoken not of</i>	72	
	159	59	<i>Gen. 9.</i>		<i>the whole Scripture: that he</i>	73	
	160	60	<i>IACOB</i> & <i>Esau</i> born. <i>Gē. 25.</i>		<i>hath no els where a father, but</i>	74	
90	1	61	the 22. generation frō <i>Adam</i> ,	2170	<i>of that particular text of Mel-</i>	75	1760
	2	62	which 22. ages are compared to		<i>chisedec. Gen. 14. Now who</i>	76	
	3	63	the 22. letters of the Hebrew		<i>but Sem should be that most</i>	77	
	4	64	tongue. <i>Epiphani in Ancorat.</i>		<i>royal king, king of iustice, sacri-</i>	78	
	5	65	the old Testament is parted accor	2173	<i>ficer to the high God: eue whē</i>	79	
			dingly		<i>Terah had fallen, with the</i>		
					<i>rest</i>		

After the	6	66	dingly into 22. bookes. Euleb.	2174	rest to strange gods? who should	80	Before the birth of
	7	67	Naziā. Hier. the Apocrypha		be likened to the sonne of God,	81	
	8	68	reiected: which were not knowē		and greater then Abraham.	82	
	9	69	when the Massorites recko-		Heb. 7. 7. rather then Sem, to	83	
	10	70	ned all the letters in the Pro-		whom the sonne of God was	84	
	11	71	phetes. Elias: Massoreth.		promised? Which therefore	85	
	12	72	Iacob toke his brother by the heel	2180	should be the fittest to deli-	86	
	13	73	in the wōbe, & by his strēgth he		uer the promise to Abraham.	87	
	14	74	had power with God. Hos. 12. 3		Besias, seeing that Iapheths	88	
	15	75	ABRAHAM dieth at the		sonnes fetch their religion frō	89	
100	16	76	age of 175. yeeres. Gen. 25.		Salem. Actes. 2. whom God	90	1750
	17	77	God was not ashamed to be cal-		woulde perswade to fetch it	91	
	18	78	led Abrahams God. Heb. 11.		from Semis tentes: who should	92	
	19	79	EBER dyeth, being 464.		rule Salem, where God his	93	
	20	80	yeeres olde. Gen. 11, 17. the		Tabernacle should be. Psa. 76.	94	
	21	81	seuenth frō Enoch: and not		rather then Sem? Therefore	95	
	22	82	farre inferiour to him in	2190	the Ebrewes hold him Mel-	96	
	23	83	godlines. He was the lon-		chisedec, the usual iudgment	97	
	24	84	gest lyuer of all that was		of the Latines, and the aunci-	98	
	25	85	borne after the floodde, and		ent English writers doth so.	99	
110	26	86	none after BABELS buyl-		The Grecians first resisted,	100	1740
	27	87	ding exceeded much halfe		being deceiued by their trans-	101	
	28	88	his yeeres, for Peleg the lon-		lation 700. yeeres, betweene	102	
	29	89	gest had but 239. yeeres.		Arphaxads birth and Abra-	103	
	30	90	Gen. 11. 19.		hams: which Translation for	104	
	31	91	He was a great Prophet, fore-		a close purpose differeth from	105	
	32	92	telling the diuision of Tongues.	2200	the Ebrewe, wherof to speake	106	
	33	93	Ebers name continued in A-		it would be a long & an hard	107	
	34	94	brahams saythfull posteritie:		speech: els where I handle it.	108	
	35	95	who were called of Eber E-		Though many holde, that A-	109	
120	36	96	brewes. Adams language re-		brahā bare the name Ebrew,	110	1730
	37	97	mained with them unto the last		not of Eber, but of passing ouer	111	
	38	98	Prophetes: though neare lost in		Euphrates: of which opinion	112	
	39	99	Babel.		the Greke translators are: yet	113	
	40	100	ESAV taketh his wiues of		that cannot I allow, for these	114	
	41	101	Canaan. Gen. 25, 34. & 27, 46.		causes. An actiō cōmon to ma-	115	
	42	102	which were a grieffe to Re-	2210	ny, as to chang Soyle ouer Eu-	116	
	43	103	becca: and displeased Isaac,		phrates. should not sone geue a	117	
	44	104	therefore went Esau to Is-		proper name. Besides, a trope	118	
	45	105	mael, and tooke his daughter		should not be sought, whē pro-	119	
130	46	106	Maalath to wife. Gen. 28, 8.		prietie standeth well enough.	120	1720
	47	107	ESAV solde his birthright	†	Moreover, these two texts con-	121	
	48	108	for a messe of red Pottage,		clude playne: SEM was the	122	
	49	109	therefore was his name cal-		Father of all the sonnes of	123	
	50	110	led EDOM. Gen. 25, 30.	2218	EBER. Gen. 10. CITTIM	124	
			LET		shall		

After the 140	51	111	LET no man be prophane as E-		shall afflict ASSVR, and	125	Before the birth of
	52	112	sau was, who for a portion of	2220	EBER. Nu. 24. Here Moses	126	
	53	113	meate solde his birthright.		calletb Israel to consider Sem	127	
	54	114	Hebr. 12, 16.		& to remeber themselves na-	128	
	55	115	Of Esau, eight Kinges succes-		med of Eber. If the Iewes had	129	
	56	116	fully, & after that many dukes		considered Sem and Eber,	130	
	57	117	together ruled, before Moses		how glorious they were, before	131	
	58	118	was king in Israel Gen. 36.		Abraham had circumcision:	132	
	59	119	GOD gaue to Esau the land of		the Epistle to the Ebrewes	133	
	60	120	Seyr. Gen. 36. and by his sword		would haue perswaded the to	134	
150	61	121	did he line. Gen. 27, 4.		leane Abrahams ceremonies:	135	1700
	62	122		2230	when Christ had confirmed	136	
	63	123	ISMAEL dyeth 137. yeeres		the coucnant for Many. Da. 9	137	
	64	124	olde. Gene. 25, 17. The onely		as well as for Abrahams		
	65	125	wicked whose whole age is re-		seede. Psal. 105. Being a Sacri-		
	66	126	corded in the Law.		ficer for euer, after the order of		
	67	127	IACOB stealeth the bles-	+	Melchisedec: to whom all		
	68	128	sing from Esau, who shall		Families, before Abraham		
	69	129	in time breake the yoke.		was, might haue accessse.		
	70	130	Gen. 27.				1690
160	71	131	When Esau would haue inhe-				
	72	132	rited the blessing, he was re-	2240	Esau or Edom his seede hated		
	73	133	iected, though he sought it with		Jacobs, unto Herode, who		
	74	134	teares. For he found not the place		was an Idumean, as Iose-		
	75	135	of repentance: but sayd, I will		phus writeth.		
	76	136	kill my brother.		CHRIST sheweth Natha-		
	77	137	IACOB goeth to Laban.		nael who is that Ladder.		
	78	138	he seeth a Ladder reach vp		Ioh. 1, 51. He found Iacob in		
	79	139	into Heauen, and the An-		Bethel: and there he spake		
	80	140	gels of God ascending and		with vs. Hose. 12, 4.		1680
170	81	141	descending by it. Ge. 28, 12.				
	82	142	Iacob fled into Aram, and Is-	2250	Iacob would be content with		
	83	143	rael serued for a wife. Hof. 12.		meat & cloths: so Paul. 1. Ti. 6		
	84	144	LEAH is geuen to Iacob		Rubens prerogative in time		
	85	145	in steade of Rachel for his		turneth to y S. of Rachel, who		
	86	146	wife. Gen. 29, 23.		Iacob thought he embraced.		
	87	147	IVDA is borne. Of him after		Gen. 48. 5. & Ruben is a pu-		
	88	148	Ieroboams withdrawing of ten		nishment to Iacob, for his neg-		
	89	149	tribes, the faythfull Ebrewes		ligence, in vsing Bilhah.		
	90	150	as Mordecai, of Benjamin.		Gen. 30, 22.		1670
180	91	151	Hest. 2. and Paul, Actes. 22.	- 59	IOSEPH is borne. Gen. 30.		220
	92	152	and all tribes. Rom. 1. are called	2260	Of Christ God spake by the	- 1	
	93	153	Iewes. Saluation commeth of		mouth of his holy Prophets,	- 2	
	94	154	the Iewes. Ioh. 4. Christ is the		that the Lord should arise	- 3	
	95	155	Lion of the tribe of Iuda. Ap. 5.		from Iuda. Heb. 7, 14.	- 4	
			IACOB		ESAV		

Esau denigeth his name, & Iuda he 4th son not coming till the next line, accord-
 ing to Dr. Lightfoot: But I find Iuda in the line before, & so den-
 iged a line higher.

* Rebecca by Rabbines collection, for that her nurse Deborah is now with Jacob, dieb (aged by them) 137. as Leui. 7 his 1 mention for matter following of Moses.	96*	156	Rebecca* D. by the Ebrewes.	2264	ESAV terrifieth Iacob.	5	Before the birth of 1660
	97	157	IACOB goeth from Laban,		BENIAMIN B. Rachel di-	6	
	98	158	he wrestleth with the An-		eth at Bethleem. Gen. 35, 18.	7	
	99	159	gell, and is called ISRAEL,		When our Lord is borne there,	8	
	100	160	Gen. 32, 28. By his strength he		and children killed: Rachel wil	9	
	101	161	had power with God: had pow-		not be comforted. That is, the	10	
	102	162	er ouer the Angel, wept, and		mothers there, afflicted as Ra-	11	
	103	163	praied vnto him: the Lord God		chel was, when she called her	12	
	104	164	of hostes is his strength. Hof. 12		sonne Ben-oni, her sonne of	13	
	105	165	3. Iacob the Aramite peri-		sorow. Herod is a new Esau.	14	
	106	166	shing. Deut. 26. bought ground		Math. 2.	15	
	107	167	of Hamor. Gen. 33. that posses-			16	
	108	168	sion Iacob gaue to his sonne			17	
	109	169	Ioseph: and there was Iacobs			18	
210	110	170	well. There Iesus talked of the			19	* Zophniath Paghnab and Alwec for Ioseph, Egyptian termes neare Ebrew, shew Gods providence, for Israhel, setting for their pilgrimage fixe languages, this language, as Arams & Canaans neare theirs.
	111	171	Mountaynes and Ieruselems			20	
	112	172	worshyp: and of the true wor-			21	
	113	173	shyppers. Iob. 4.			22	
	114	174	IVDAH his incest. PHA-			23	
	115	175	RES is borne of Thamar his			24	
	116	176	daughter in law. Gen. 38.			25	
	117	177	Thamar can not be & Sems			26	
	118	178	daughter, for she must be			27	
	119	179	elder then Iacob, if she were.			28	
	120	180	ISAAC dyeth Gen. 35. the			29	
	121		longest lyuer of any since			30	
	122		Terah, that the strength of			31	
	123		the promise might appeare.			32	
220	124		Iob is much in his case, who			33	Ioseph
	125		being broken with sorow,			34	
	126		yet is restored to longer life			35	
	127		of 140. yeeres. Iob. 42, 6.			36	
	128		The famine begineth. Gen. 41.			37	
	129		HEZRON B. 1. Chro. 2, 5.			38	
	130		IACOB goeth into Egypt.			39	
	131		Gen. 46. with 70. soules.			40	
	132		The Greeke Translatours			41	
	133		borow fixe more from the Chro-			42	
	134		nicles: namely Suthelah and			43	
	135		Tahan, Ephraims sonnes: and			44	
	136		Eden a nephew. To Manasse,			45	
	137		Machir a sonne, and Galed a			46	
	138		nephew: to shew how Ioseph			47	
	139		saw his chyl dren to the thirde			48	
	140		age. Gen. 50. S. Luke foloweth			49	
			that.			1620	

After the						Before the birth of
	141	that. Act. 7. but few haue mar-		Ioseph Iacobs sonne feedeth	50	
	142	ked it, wherby most thought the	2310	Iesus our Lord an infant in	51	
	143	text corrupted. So Rephan, R.		Egypt. Math. 2. Thither A-	52	
	144	for Caph in eye, comēdeth the		braham went: thither Iacob	53	
230	145	translaters care, and S. Lukes		to Ioseph: and the Lord went	54	
	146	discretion.		with him. Thither went Io-	55	
	147	IACOB dyeth in Egypt, &		seph the son of Iacob: & toke	56	
		in his last wyll he forcelleth		our L. with him. When Israel	57	
		his sonnes of their estate, tear-		was a child I loued him, & cal-	58	
		ming them by sundry notes, and		led my son out of Egypt. Hos. 11.	59	1610
		prophesieth of Siloh: which is		When Iosephes breathren saw	60	
		CHRIST. Gen. 49, 10. Iudah	2320	that their father was dead, they	61	
		hath the prerogative, and is pre-		sayd, forgine the trespassse of the	62	
240		ferred before all the Tribes for		seruants of thy fathers God. Thy	63	
		gouernment: therefore the Mac-		Father commanded before his	64	
		cabees were to blame to make		death, saying. Forgine the trespas	65	
		Kinges of their families. Their		of thy breathren. To whom Io-	66	
		punishment was to be Saduces:		seph said. Feare not: for am I to	67	
		and to be overthrowen by An-		you like God? I may not hurt	68	
		tipater their owne seruant, and		you whose doinges God ruled	69	1600
		his posteritie the Herods. Ia-		to common good. And he	70	
		cobs will is an abridgement of	2330	comforted them, & spake kindly	71	
		his sonnes cuentes: whoe spea-		unto the. Gē. 50. If ye do forgine	72	
		king of Baracks victorie under		men their trespassses, your heuēly	73	
250		Nepthalie. Why shoulde he		father wil also forgine your tresp-	74	
		omit Tobī, if his matters had		passēs. But if ye do not forgine	75	
		bin true? or Iudith under Sy-		men their trespassses, no more wil	76	
		meon, whom he curseth for		your father forgine your trespas-	77	
		that cause: For which Iu-		ses. Iesus praide for the that cru-	78	
		dith bleseth him? Benjamin		cified him. Father forgine	79	1590
		in Mordecai, and Hester, is		them: for they know not	80	
		famous: who saued the Iewes	2340	what they do. Luk. 23, 34.	81	
		from the Heathen. Also in		When they heard Peter, they	82	
		Paul, and his sisters sonne, to		were pricked, and gladly recei-	83	
260		whom all the worlde is behol-		used his wordes, and were bap-	84	
		den, who by an Heathen saued		tised: and the same day there	85	
		Paul fr. from the Iewes. An-		were added 3000. soules. Act. 2.	86	
		dronicus, Iunias, and Hero-		Steuē prayed for them that	87	
		dian, are also in the euening of		floned him: Lord lay not this	88	
		times noble deuiders of spoiles		sinne to their charge. Act. 7.	89	1580
		against Satan. Rom. 16. 7.		And Paul cōsented to his death:	90	
		SAMSON of Dan, is to the	2350	& breathed threatnings against	91	
		Philistines a Serpent by the		the breathre, yet the light of the	92	
		way, an Adder by the path: by-		Lord shined about him: & con-	93	
270		ting the Horse heels: so that his		uerted him, and he preached	94	
		vider		Christ		

* Aram borne.

* Aminadab borne.

After the			Before the birth of
280	rider shall fall backward. Ioseph is a fruitfull bough: two boughes: whereof each do reach unto the wall: By reason of Manasses and Ephraim: who not onely make two Tribes, wherby they had officers dole, & auctority according: but also increased so in number, that Ephraim overmatched some whole Tribe: & thereafter had his portion of the Holy land. Compare with this Jacobs speech, the blessing wherewith Moses blesteth the children of Israel, who speaking of Iosephs two sonnes, as two Tribes: omitteth Symeon: because more then twelue, neither he, nor any Prophet reckoneth together. Symeon for evil behaviour at that time was worthiest to be unnamed. Afterwardes Dan deserved most contempt, that first brought in Idolatry. When twelue Tribes be reckoned in Apo. 7. wherof two are for Ioseph, that more then 12	Christ. Act. 9. Forgiue ye one another, as GOD in Christ forgave you. Eph. 4 After the death of Ioseph, the holy Ghost omitteth chaying of the worlds age by particulars unto Moses: which is by collection founde 63. y The 430. fro the Promise to the Law, was to beare the sway. For which, God would not make up wholly by parcels that sum, but reserve authority of time proper unto it, as 480. 1 kin. 6, 1. are in particulars, all saving Iosuaahs 17. IOSEPH dyeth in Egypt, being 110 yeres. olde. Gen. 50, 26. By sayth Ioseph when he dyed, made mention of the departing of the Chyl dren of Israel, and gave commandment of his bones. Heb. 11, 22. His bones were buried in the land of Promise. The Fathers also were removed into Sychem, and were put in the Sepulchers that was bought for money of Hamor the Sychemite. Actes. 7, 16. The archers greued Ioseph, and shot, and hated him. His Bow abode in strength, and his armes had a golden might: through the God of Iacob whence he fed: from the stone of Israel. The blessings of Iacob were stronger then the blessings of his fathers. Gen. 49. GENESIS endeth in Ioseph, containing yeres 2369. The Booke of Iob, though it was written after Moses death, yet in order of time falleth out before Exodus. But Moses was to handle Abrahams blessing in Isaac and Iacob: of whom our	95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112
	should not be reckoned, Dan is left out, in detestation of his idolatrie. Wherefore some thought, that the Antichrist shoulde come of Dan. In trueth he followeth that Idolatrie, & by imitation is his sonne, but in proprietye Abaddon. Apo. 9. is of Cittim or Italy. Nu. 24. called in Hebrew Adey-obed. Who shall perish in the ende: at our Lordes appearing. 2. Thess. 2.	2360 2370 2380 2390 2400 2410 2420 2430 2440 2450 2460 2470 2480 2490 2500 2510 2520 2530 2540 2550 2560 2570 2580 2590 2600 2610 2620 2630 2640 2650 2660 2670 2680 2690 2700 2710 2720 2730 2740 2750 2760 2770 2780 2790 2800 2810 2820 2830 2840 2850 2860 2870 2880 2890 2900 2910 2920 2930 2940 2950 2960 2970 2980 2990 3000 3010 3020 3030 3040 3050 3060 3070 3080 3090 3100 3110 3120 3130 3140 3150 3160 3170 3180 3190 3200 3210 3220 3230 3240 3250 3260 3270 3280 3290 3300 3310 3320 3330 3340 3350 3360 3370 3380 3390 3400 3410 3420 3430 3440 3450 3460 3470 3480 3490 3500 3510 3520 3530 3540 3550 3560 3570 3580 3590 3600 3610 3620 3630 3640 3650 3660 3670 3680 3690 3700 3710 3720 3730 3740 3750 3760 3770 3780 3790 3800 3810 3820 3830 3840 3850 3860 3870 3880 3890 3900 3910 3920 3930 3940 3950 3960 3970 3980 3990 4000 4010 4020 4030 4040 4050 4060 4070 4080 4090 4100 4110 4120 4130 4140 4150 4160 4170 4180 4190 4200 4210 4220 4230 4240 4250 4260 4270 4280 4290 4300 4310 4320 4330 4340 4350 4360 4370 4380 4390 4400 4410 4420 4430 4440 4450 4460 4470 4480 4490 4500 4510 4520 4530 4540 4550 4560 4570 4580 4590 4600 4610 4620 4630 4640 4650 4660 4670 4680 4690 4700 4710 4720 4730 4740 4750 4760 4770 4780 4790 4800 4810 4820 4830 4840 4850 4860 4870 4880 4890 4900 4910 4920 4930 4940 4950 4960 4970 4980 4990 5000 5010 5020 5030 5040 5050 5060 5070 5080 5090 5100 5110 5120 5130 5140 5150 5160 5170 5180 5190 5200 5210 5220 5230 5240 5250 5260 5270 5280 5290 5300 5310 5320 5330 5340 5350 5360 5370 5380 5390 5400 5410 5420 5430 5440 5450 5460 5470 5480 5490 5500 5510 5520 5530 5540 5550 5560 5570 5580 5590 5600 5610 5620 5630 5640 5650 5660 5670 5680 5690 5700 5710 5720 5730 5740 5750 5760 5770 5780 5790 5800 5810 5820 5830 5840 5850 5860 5870 5880 5890 5900 5910 5920 5930 5940 5950 5960 5970 5980 5990 6000 6010 6020 6030 6040 6050 6060 6070 6080 6090 6100 6110 6120 6130 6140 6150 6160 6170 6180 6190 6200 6210 6220 6230 6240 6250 6260 6270 6280 6290 6300 6310 6320 6330 6340 6350 6360 6370 6380 6390 6400 6410 6420 6430 6440 6450 6460 6470 6480 6490 6500 6510 6520 6530 6540 6550 6560 6570 6580 6590 6600 6610 6620 6630 6640 6650 6660 6670 6680 6690 6700 6710 6720 6730 6740 6750 6760 6770 6780 6790 6800 6810 6820 6830 6840 6850 6860 6870 6880 6890 6900 6910 6920 6930 6940 6950 6960 6970 6980 6990 7000 7010 7020 7030 7040 7050 7060 7070 7080 7090 7100 7110 7120 7130 7140 7150 7160 7170 7180 7190 7200 7210 7220 7230 7240 7250 7260 7270 7280 7290 7300 7310 7320 7330 7340 7350 7360 7370 7380 7390 7400 7410 7420 7430 7440 7450 7460 7470 7480 7490 7500 7510 7520 7530 7540 7550 7560 7570 7580 7590 7600 7610 7620 7630 7640 7650 7660 7670 7680 7690 7700 7710 7720 7730 7740 7750 7760 7770 7780 7790 7800 7810 7820 7830 7840 7850 7860 7870 7880 7890 7900 7910 7920 7930 7940 7950 7960 7970 7980 7990 8000 8010 8020 8030 8040 8050 8060 8070 8080 8090 8100 8110 8120 8130 8140 8150 8160 8170 8180 8190 8200 8210 8220 8230 8240 8250 8260 8270 8280 8290 8300 8310 8320 8330 8340 8350 8360 8370 8380 8390 8400 8410 8420 8430 8440 8450 8460 8470 8480 8490 8500 8510 8520 8530 8540 8550 8560 8570 8580 8590 8600 8610 8620 8630 8640 8650 8660 8670 8680 8690 8700 8710 8720 8730 8740 8750 8760 8770 8780 8790 8800 8810 8820 8830 8840 8850 8860 8870 8880 8890 8900 8910 8920 8930 8940 8950 8960 8970 8980 8990 9000 9010 9020 9030 9040 9050 9060 9070 9080 9090 9100 9110 9120 9130 9140 9150 9160 9170 9180 9190 9200 9210 9220 9230 9240 9250 9260 9270 9280 9290 9300 9310 9320 9330 9340 9350 9360 9370 9380 9390 9400 9410 9420 9430 9440 9450 9460 9470 9480 9490 9500 9510 9520 9530 9540 9550 9560 9570 9580 9590 9600 9610 9620 9630 9640 9650 9660 9670 9680 9690 9700 9710 9720 9730 9740 9750 9760 9770 9780 9790 9800 9810 9820 9830 9840 9850 9860 9870 9880 9890 9900 9910 9920 9930 9940 9950 9960 9970 9980 9990 10000	1570 1580 1590 1600 1610 1620 1630 1640 1650 1660 1670 1680 1690 1700 1710 1720 1730 1740 1750 1760 1770 1780 1790 1800 1810 1820 1830 1840 1850 1860 1870 1880 1890 1900 1910 1920 1930 1940 1950 1960 1970 1980 1990 2000 2010 2020 2030 2040 2050 2060 2070 2080 2090 2100 2110 2120 2130 2140 2150 2160 2170 2180 2190 2200 2210 2220 2230 2240 2250 2260 2270 2280 2290 2300 2310 2320 2330 2340 2350 2360 2370 2380 2390 2400 2410 2420 2430 2440 2450 2460 2470 2480 2490 2500 2510 2520 2530 2540 2550 2560 2570 2580 2590 2600 2610 2620 2630 2640 2650 2660 2670 2680 2690 2700 2710 2720 2730 2740 2750 2760 2770 2780 2790 2800 2810 2820 2830 2840 2850 2860 2870 2880 2890 2900 2910 2920 2930 2940 2950 2960 2970 2980 2990 3000 3010 3020 3030 3040 3050 3060 3070 3080 3090 3100 3110 3120 3130 3140 3150 3160 3170 3180 3190 3200 3210 3220 3230 3240 3250 3260 3270 3280 3290 3300 3310 3320 3330 3340 3350 3360 3370 3380 3390 3400 3410 3420 3430 3440 3450 3460 3470 3480 3490 3500 3510 3520 3530 3540 3550 3560 3570 3580 3590 3600 3610 3620 3630 3640 3650 3660 3670 3680 3690 3700 3710 3720 3730 3740 3750 3760 3770 3780 3790 3800 3810 3820 3830 3840 3850 3860 3870 3880 3890 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9900 9910 9920 9930 9940 9950 9960 9970 9980 9990 10000
290	Afterwardes Dan deserved most contempt, that first brought in Idolatry. When twelue Tribes be reckoned in Apo. 7. wherof two are for Ioseph, that more then 12	2360 2370 2380 2390 2400 2410 2420 2430 2440 2450 2460 2470 2480 2490 2500 2510 2520 2530 2540 2550 2560 2570 2580 2590 2600 2610 2620 2630 2640 2650 2660 2670 2680 2690 2700 2710 2720 2730 2740 2750 2760 2770 2780 2790 2800 2810 2820 2830 2840 2850 2860 2870 2880 2890 2900 2910 2920 2930 2940 2950 2960 2970 2980 2990 3000 3010 3020 3030 3040 3050 3060 3070 3080 3090 3100 3110 3120 3130 3140 3150 3160 3170 3180 3190 3200 3210 3220 3230 3240 3250 3260 3270 3280 3290 3300 3310 3320 3330 3340 3350 3360 3370 3380 3390 3400 3410 3420 3430 3440 3450 3460 3470 3480 3490 3500 3510 3520 3530 3540 3550 3560 3570 3580 3590 3600 3610 3620 3630 3640 3650 3660 3670 3680 3690 3700 3710 3720 3730 3740 3750 3760 3770 3780 3790 3800 3810 3820 3830 3840 3850 3860 3870 3880 3890 3900 3910 3920 3930 3940 3950 3960 3970 3980 3990 4000 4010 4020 4030 4040 4050 4060 4070 4080 4090 4100 4110 4120 4130 4140 4150 4160 4170 4180 4190 4200 4210 4220 4230 4240 4250 4260 4270 4280 4290 4300 4310 4320 4330 4340 4350 4360 4370 4380 4390 4400 4410 4420 4430 4440 4450 4460 4470 4480 4490 4500 4510 4520 4530 4540 4550 4560 4570 4580 4590 4600 4610 4620 4630 4640 4650 466	

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thus crucified, even the King of glory: Reason would that the kingdome by which the Lord was killed, should be continually punished, both with manifest and spiritual plagues. The Empire of Rome, both by Paul, & by the Apocalyps, is discovered to afforde Empours open enemies. And after their destruction, a company making the corporation of the man of sinne, pretending the power of Christ, & having horns lik the lambes: yet practising the beastly Empours power: being Adonikam: that is, standing up as yf he were God. *Ezr. 2, 13. Apo. 13.* Wherfore let none dreame that he riseth frō Dan whose Tribe was skattered a thousand yeeres before the Popes supremacie. None of Israel forsake the idoles of Egypt. *Ezek. 20.* Therefore God geueth ouer their children to the sword *Exod. 1.* This is the onely time since the flood, that Satan might with most likelihood brag that he had ouercome & whole earth. Satan, the accuser of the brehrē. *Iob. 1. Apo. 12.* goeth about seeking whom he may deuoure. *1. Pet. 5.* MOSES B. since the flood 777 Lamechs y. Since the Promise 350. Noahs life after the flood. The 7 frō Abr. a new Enoch buried of God, a new Noah saued in an Arke, a Preaching to the worlde 120. yeeres, and euer afterwarde. Moses first receiued and wrote diuinitie, with propheticall authority. The booke of the Lords warres:

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LORD descendeth after the flesh. And not the other families of Abrahams seede by Keturah. Neuerthelesse where as God geueth Abraham a testimony of carefulnes in teaching his house: It was good for us, to haue holy monumēts to register their religiō. That dsth & booke of Iob afforde in 23. wyse orations. Whereupon the Lord himselfe commeth mediator of the disputation. In the new Testament their speeches be often cited to most weighty purposes: and the whole booke is a diuine commentarie vpon Genesis. The children of Israel filled the land, and a new king arose that knew not Ioseph, who vexed them, & caused thē to serue, & commaunded the Midwiues to kill the male children: and when thus he profited nothing, he charged his people to cast euery man child that should be borne, into the Riuer. SATAN compasseth all the Earth. IOB in the land of Hus is sure that his redeemer lyueth, and that he shall stande the latter man vpon the earth. *Iob. 19, 25.* IOB is of Abraham by Keturah: as may be gathered. He can not be Iobab, who died some ages before Moses was king in Israel. He is sayd to be the rycheft of the sonnes of the East: by which name the kinred of Madian is tearmed. *Iudg. 6.* he called Bildad of Suach Abrahams sonne, with the other disputers, his brethren. Though

Before the birth of

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† Na. son borne.

After the					Before the birth of
	11	warres : in Sichons victorie,		Though Eliphas be of Esau,	
	12	No. 21. 14. Was after the Law:		and Elihu of Nahor, yet Iob	
	13	and was some song made by Si-		must farre rather be of Ke-	
	14	chons fauourers: yet true for an		turah, and a token of Gods	
	15	open action: & worthy citing: as		testimonie to Abraham for	
	16	Aratus. Actes. 17. Menander		instructing his posteritie.	
	17	1. Cor. 15. Epimenides. Tit. 1.	2450	ELIPHAZ Iobs fellow, is a	1480
	18	Enoch his testimony, which S.		Temanite : of Teman, of Eli-	
	19	Iude citeth, is not from a more		phaz, of Esau, of Isaac, of Abra-	
370	20	ancient then Moses : but as the		ham : about the seuenth from	
	21	doctors of Iuda did frame for		Abraham: elder then Iobs father,	
	22	Enoch a long speech from those		if he speake of him selfe. Iob. 15.	
	23	short sayings that Moses wry-		by whose age we must conclude,	
	24	reth of Enoch. The like they at		that Iob cannot be many ages	
	25	this day haue, for Satan dispu-		before Moses, the seuenth in an	
	26	ting at Moses buriall in Abot. R.		other line from Abraham.	
	27	Nathan, as S. Iude foloweth.	2460	HOSEA is borne, * the se-	1470
	28	HOSEA doth Moses call		uenth fro blessed Ephraim:	
	29	IESVS, foreseeing that he,		thus his birth time is gathered.	
380	30	not Moses, should bring the		At the perticulers of 480. Y. in	
	31	people into the land.		1. king. 6. are noted, sauing 17.	
	32	As IESVS CHRIST, not		for Hosea: 110. fro the end of	
	33	Moses law of vs vnper-		that he was borne. For so long he	
	34	formeable, bringeth vs into		lyued. So long lyued lykewise Io-	
	35	the eternall rest. Num. 13.		seph. The equalitie of age, & of	
	36	Hosea was far from couetous-		17. Y. draweth vs to weigh the	
	37	nes. Iof. 19. To him Chrill said,	2470	equalitie of the personages.	
	38	Iof. 1. I will not leaue thee,		Moab drone out the Gyantes	
	39	nor forsake thee. To vs. Eb. 13		Emims : and Ammon the	
390	40	MOSES visiteth his bre-		Zamzummins Deu. 2. Sems	
	41	thren. Actes. 7. 23.		God, not Camos did this.	
	42	BY fayth Moses, when he	†	CALEB borne. 40. y before he	
	43	was come to age, refused to		was sent to spie the land. Iof. 14.	
	44	be called the sonne of Pha-		MOSES age when he killeth	
	45	raohs daughter, and chose		the Egyptian, is recorded of S.	
	46	rather to suffer aduersitie		Steuens to be 40. yeres: and was	
	47	with the people of God,	2480	so holden of the Ebrews in that	
	48	then to enioy the pleasures		time: as it appeareth in Midras	
	49	of sinne for a season, esteem-		Shemoth: pag 118. And more	
00	50	ing the rebuke of Christ		notably in Midras Beresith	
	51	greater ryches then the		pag. 115. telling of many equall	
	52	treasures of Egypt: for he		in yeres, as Leui & Rebecca	
	53	had respecte vnto the re-		(by them) Ioseph & Iosuah,	
	54	compence of the rewarde.		Moses and three others there	
	55	Heb. 11. 24.	2488	named. There they say, Moses	
		Moses		B 3	
				sent	

* They who cast not a right the birth of this Iesus, & found all the booke of Iudges. Textes 21. belong to it.

After the 410	Salomon borne.	56	MOSES was faythfull in all	2490	spent in the palace of Pharaoh	29	Before the birth of	Since the com- ming from
		57	his house as a seruant. But		40. Y. in Madian 40. serued	30		
420	Exod. 12. 41. 430 Since the coming from Egypt.	58	CHRIST is GOD, who		Israel 40. This they holde fa- mous. Yet to disgrace S Stephē	31	I 430	30
		59	made al. Nō. 12. Eb. 3. Moses		Bochai boldeth him a Courtier	32		
		60	saw Christ the Angell, the		last at 13. others at 20. They	33		
		61	God of Abraham, Isaac, & Ia- cob, in y bush. Ex. 3. Den. 33.		must be answered, and best by	34		
		62	MOSES taught that Christ		them selues.	35		
		63	shoulde suffer by death to		The peregrinatio of the childre	36		
		64	ouercoe death. Eb. 2. Death		of Israel which were sojourners	37		
		65	reigned frō Adam to Moses.		in Egypt, was 430. Y. Those	38		
		66	Rom. 5. He that beleueth	2500	being expired, the selfe same	39		
		67	not Moses, will not beleue		day they departed. Exo. 12, 40.	40		
		68	though one should rise frō		Chams sonnes dealt with them	41		
		69	the dead. Luk. 16. But when		as the Kites would haue done	42		
		70	Moses is read, a couering li- eth vpon the Iewes hartes.		with the carkeises of Abra- hams sacrifices: but God iudged	43		
		71	2. Cor. 3, 14. Of Christ God		the nation, and brought Israel	44		
		72	spake to Moses: I sende my		foorth with great substance:	45		
		73	Angel before thee: My name		as Gen. 15, 14. There was not	46		
		74	is in him. Ex. 23, 20. He is		one feble person among the: who	47		
		75	the ingraued forme of Gods	2510	were aboue sixe hundred thousand	48		
		76	person. Ebr. 1, 3.		men, beside women & children.	49		
		77	Ianes & Lamb. cause 10. plagues		Leui his sonnes, their attire, the	50		
		78	MOSES bringeth Israel out	*	Tabernacle, with Ake, Table,	51		
		79	of Egypt, by the blood of a		Altars, Candlesticke sacrifices,	52		
		80	Lambe. Ex. 12, 42. figuring		these were a shadow, and shoulde	53		
		81	the Lambe of God, which ta- keth away the sinnes of the		cease frō use at Christs death.	54		
		82	worlde Iohn. 1, 29.		Moses telleth, that when they	55		
		83	The Law was geuen by		are to come frō Babylon, God	56		
		84	Moses, but grace and trueth	2520	wil remember them of that to be	57		
		85	came by Iesus Christ. Ich. 1, 17		his couerant. Leu. 26, 42. That	58		
		86	Nisan the 7 is hence the first.	*	fall: eth cut in Daniel. Dā. 9, 24	59		
		87	The Fathers were all bap- tized vnto Moses, in that		Then they might know the very	60		
		88	cloude, and in that Sea: and		houre of the ceremonies ended:	61		
		89	did all eate the same spiritu- all meate, and did all drinke		Christ the body entring into the	62		
		90	the same spirituall drinke:		most holy, euen the heauens. Eb. 9	63		
		91	for they dranke of the spi- rituall Rocke that folowed		Rome is called Egypt. Apo 11	64		
		92	them: and the Rocke was	2530	SICHON taketh Cities from	65		
		93	CHRIST. 1. Cor. 10, 2, 3.		Vahab K. of Moab Nō. 21.	66		
		94	The Fathers did eate		that Israel might take them frō	67		
		95	Manna,		Sichon, other wise Israel might	68		
		96			not meddle with Moab Den. 2.	69		
		97			Moses calleth humane testimo- nies for these wars, take in hand	70		
		98			by	71		
		99				72		
20	100	20				73		

Since the coming from	101	21	Manna, a spirituall meate,		by a speciall purpose of God, the	74	Before the birth of
	102	22	bread from heauen: the Fa-		booke of the wars of Iehouah.	75	
	103	23	ther giueth the true bread		Mans age is brought to 70. Y.	76	
	104	24	from Heauen, & giueth life		Psa. 90. vpo the mischefe of the	77	
	105	25	vnto the world. IESVS is		ten spies, and the people the se-	78	
	106	26	the bread of life. Iohn. 6. 31.		cond yeere. Nom. 13. Then was	79	
	107	27	RACHAB borne.	2540	Caleb 40. y. as I shewed aboue.	80	
	108	28	As Moses lyft vp the Serpent		BALAAM speaketh of de-	81	
	109	29	in the V Vildernes, so must		struction to Amalek, Edom,	82	
	110	30	the Sonne of man be lyft		Moab, Assur Cittim is the	83	
30	111	31	vp. Ioh. 3. 14.		ena Obed, coming to destructio	84	1390
	112	32	NAASSON dieth.	†	By Cittim afflicting Heber,	85	
	113	33	Balaam speakerh of Christ, his	✠	whose chiefe son Christ was: be	86	
	114	34	Starre, his Scepter. Nom. 24.	*	meancth chiefly Italy, whose	87	
	115	35	The 40. Y. in the Wildernes, is		first name was Cittim. With	88	
	116	36	named in Ex. 16. No. De. Ios. 2		this agreeth Ierom. The He-	89	
	117	37	Ne. 9. Psa. 95. Amos Act. Eb 3	2550	brews, Onkelos, Iarchi, Aben	90	
	118	38	By sayrh Phinehas stayed the		Ezra, Sadaiah, Isaac, Ram-	91	
	119	39	Plague. He begat Ezra. Ex. 7.	*	ban, Bochai: who sayrh he sea-	92	
	120	40	MOSES dieth. Dent. 34.		leth his prophetic in Abaddon	93	
40	1		HOSEA, Ieshua, or Iesus, of		Cittim: which is the power of	94	1370
	2		Ephraim, ruleth 17. Y. and		Rome. & c. as Paul doth 2. Th	95	
	3		executeth the curfle, Gen. 9.		and Apo. 9. in Abaddo, & 17.	96	
	4		making Canaan a seruaut to		Balaam taught of a Beast:	97	
	5		Sem. The Sunne stayed. Hab. 3.		might teach that Beast Ap. 11.	98	
	6		The Sun lost his light. Mat. 27.		who is that bad Abaddon.	99	
	7		THE seuenth yeere the Land	2560	CALEB is 85. Y. olde, Ios 14.	100	
	8		shall rest. Leu. 25.		IVBILEES BEGIN.	101	
	9		IF Iesus had settled the people		Thou shalt number seauen	102	
	10		in rest, then would not Dauid		Sabbathes of yeeres vnto	103	
50	11		after this, haue spoken of an o-		thee, euen 7. times 7. yeeres:	104	Rest. 1360
	12		ther rest. We haue a great Sa-		and the space of the 7. sab-	105	
	13		cificer, which is entred into		baths of yeeres wilbe 49.	106	
	14		heauen, euen Iesus the same of		yeeres. Then thou shalt	107	
	15		God, Dauid spake of resting in		cause to blow the Trum-	108	
	16		him from the land & the law.		pet of the Iubilee in the 10.	109	
	17		IESVS dieth 110. Y. olde.	2570	day, the 7. moneth: euen in	110	
	1		OTHONIEL of Iuda		the day of the reconciliati-		
	2		iudgeth Israel 40. Y. Iud. 3. 11		on shall ye make the trum-		
	3		40. Yeere after the death of		pet to blow throughout		
60	4		Iesus, Othoniel iudgeth and		all your land. And ye shall		Rest. 1350
	5		reuēgeth the cause of Israel: as a		hallowe that yeere, euen		
	6		rare Captaine, not as a cōtinuall		the 50. yeere, and shall pro-		
	7		officer. The high cōusel & ordi-		clayme libertie in the land		
	8		nary officers were to rule: where-		to all the inhabitants there-		
			of		of		

Since the 70 ^o coming fro	9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 1 2 3 4 5 6 7 8 9 10 11 12 13	<p>of Othō. might be a special mā. OTHONIEL the vanqui- sher of Chusan sheweth in good part that Iudah is a Lyon for Shiloh : whom they obey- ed not, nor droue out the Hea- then, as Christ that Shiloh commanded them, but lear- ned of the Heathens workes, and serued their Idols, which were their ruine. <i>Psal. 106. 34.</i></p> <p>* BY this time the Elders are dead in 42. yeeres after the Conquest. Hereaboutes Moses house bringeth in Idolatrie: for <i>Jonathan Ben,</i> Nephew of <i>Gerson Ben,</i> son of * <i>Manasses</i> was Priest to the tribe of <i>Dan,</i> vntill the transmigration of the land. That is, while the Arke was in <i>Silo. Iud. 18. 30.</i></p> <p>* In this age, though <i>Phinehas</i> were yet aliue, they knew not God. <i>Ind 20. Gibeah</i> de- stroyed 65000. They folo- wed <i>Baalim.</i> God sold them to their enemies.</p> <p>* SALMON begate <i>Booz</i> of <i>Rachab,</i> now holy. <i>Ebr. 11.</i></p> <p>* S. Mat. citeth common recordes. EHVD of <i>Beniamin</i> iudgeth <i>Israel.</i> Eightie yeeres. <i>Iud. 3. 20</i> <i>Rachel</i> should match <i>Leah,</i> to remoue enuie.</p> <p>* DO not thinke that <i>Ehud</i> ru- led 80. yeeres : for so you should deceiue your selfe. Since the shor- tening of mans age to 70. or 80. yeeres: none in Scripture is re- corded to haue ruled any thing neare 80. yeeres. <i>Ioseph</i> in <i>Egypt</i> was the last in all the Scripture that bare rule so long</p>	<p>2580</p> <p>2590</p> <p>2600</p> <p>2610</p> <p>2620</p>	<p>thereof: it shall be the lu- bilee vnto you, and ye shall returne euery man to his possession, & to his familie. For it is the <i>Iubilee,</i> and shall be holy vnto you. <i>Leu. 15.</i> Seeing euery promise of God in Christ is yea and amen, the <i>Iubilee</i> must be referred to Christ his death, sealing euery prophecie. <i>Dan. 9.</i> Therefore men are bound to marke the due ac- compt of <i>Iubilees</i> beginning: & to ioine the last to the L. death.</p> <p>* The <i>Ebreds</i> read מִשְׁמַח N. being lifting up, & unuowelled, Moses for <i>Manasses</i>; to shew <i>Gerson</i> to be Moses sonne, lest the doubtfull <i>Ebrew</i> shoulde make the pedegree thus: <i>Iona-</i> <i>than, Gerson, Manasses.</i> The <i>Latin</i> called <i>Ieromes,</i> hath Moses. Therby learned <i>Bero-</i> <i>aldus</i> mistoke one pedegree.</p> <p>CHVSAN of <i>Arain 8. Y. ru-</i> <i>leth Eber. 7. Y. 9 victories,</i> and sixe seauens in rest, should haue taught them to haue spent the seuenth seuen with God, the L. of the <i>Sabbath,</i> and playne go- uernour, & not for Idoles.</p> <p>IN the <i>Iubilee</i> they returne to their possessions: by o- uercomming <i>Chusan.</i> Here the ceremonie & the histo- rie agreeth most sweetely. Likewise in the seuenth, when <i>Samuel</i> ruleth: and in the 28. when our Lord dyeth. Then we returne to open recouerie of <i>Paradise</i> : from whiche <i>A-</i> <i>DAM</i> was drinen. <i>Luk. 23. 43</i> Then was a resurrection for some turned once to dust: and that was a wonderfull yeere :</p>	<p>the Before of birth</p> <p>1340</p> <p>Rest.</p> <p>1 2 3 4 5 6 7 8</p> <p>I the Golden Candlestike hath the like frequence for remembrance of Creation & Sal- bath: in the branches seauen, & sixe seauens, in Bowles 22 in Knobs 11 in Flowers nine</p>	<p>Since the com-</p>
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§ The Golden Candlestick hath the like frequency for remembrance of Creation & Sabbath: in the branches seven, & six seavens, in Bowles 22 in Knobs 11 in Flowers nine

Since the coming from	14	a season. But after the fourtie	14	a time which the Lorde had	Before the birth of
	15	yeeres mentioned vnder Otho-	15	made. The *Iewes vpon Le. 25	1300
	16	niel, it was 80. yeeres to the	16	write of singuler blessinges for	Rest.
	17	ende of Ehuds affaires.	17	that yeere: which fall out in the	or yeere of rest,
	18	IUDA and Benjamin hauing	18	yeere wherein our Lord dyed,	or leuenth.
	19	the first glory in defenders,	19	in most strang & heavenly sort.	1290
120	20	Othoniel and Ehud reuiue	20	Then the Lord hauing over-	
	21	the memorie of Iacobs last	21	come death, was seene 40. dayes,	
	22	speache, wherein they two	22	and of 500. brethren at once:	
	23	are shewed to be the hol-	23	but neuer of any wicken men: to	
	24	ders of their foyle, as a Lion,	24	whom the resurrection turneth	
	25	and a Wolfe: vntyll Shiloh	25	not to glory & ioy, but to shāe &	
	26	come, euen to the eucning.	26	wofulnes everlasting. 1. Cor. 15.	
	27	Gen. 49.	27	Esay teaching of Christ, sheweth	
	28	BENIAMIN had neede of	28	the notation of his name:	
	29	great comfort, after their great	29	and contrineth all to Christ his	
	30	slaughter at Gibeah. They	30	death, saying: The spirite of	
	31	were then so active, that left	31	the Lord God is vpon mee,	
	32	handed they could sling stones at	32	therefore hath the Lord an-	
130	33	an heares breadth & not sayle.	33	noynted mee: he hath sent	
	34	Ind. 20, 16. God deliuereth the	34	me to preach good tydings	
	35	by one of Benjamin left han-	35	vnto the poore, to binde vp	
	36	ded.	36	the broken harted, to preach	
	37	NOTE for Salmon. § Booz,	37	libertie to the captiues, and	
	38	Obed, and Iesse, that they be-	38	to them that are bound, the	
	39	get their sonnes being each one	39	opening of the prison, to	
	40	about Abrahams yeeres when	40	preach the acceptable yeere	
	41	he begate Isaac. This mooued	41	of the Lord. Isa. 61.	
	42	them to thinke vpon some speci-	42	THE Lord sheweth in Naza-	
	43	all grace of God: though they	43	reth how he then preaching of	
	44	had not since Iudah Gen. 49.	44	the acceptable yeere of the Lord,	
	45	vnto Dauid 2. Sa. 7. a distinct	45	did declare that which he was	
	46	person named, of whō our Lord	46	to preach: not that the accepta-	
	47	after the fleshe shoulde arise.	47	ble yeere of the Lord was come	
	48	For their foure ages, we haue	48	to the full, vntyll the yeere of his	
	49	eightene from Korah to Sa-	49	death: on which the Iubilee fell.	
	50	amuels sonnes. Marke how	50	The terme Iubal signifieth car-	
	51	Samuel commeth of Korah.	51	rying, or a streame: and Iubilee	
	52	IN this order. 1. is Korah, 2.	52	can not be by the Ebrew na-	
	53	Afsir, 3. Eikanah, 4. Ebia-	53	med of a Rams horne: but may	
	54	saph, 5. Afsir, 6. Tachath,	54	well of Iubal, a streame, or car-	
	55	7. Vriel, 8. Vziah, 9. Saul,	55	rying, as which carrieth vs to	
	56	10. Elkanah, 11. Amasai,	56	death of Christ. And doubtles	
	57	12. Tzophai, 13. Nachath,	57	the chaine of Iubiles, from the	
	58	14. Eliab, 15. Ieroccham,	58	possession of the lande vnto the	
140				possession of beaun, at our Lords	
				death.	
150					

EGYPT.

WORLD.

CHRIST.

Since the coming from	160	59	16. Elkanah, 17. Samuel, the	2670	death, agreeing by fifties with	Before the birth of	
		60	18. Vafni or Ioel. 1. Chro. 6.		chaines of the worldes age, when		
		61	Note that the congregation gate		they are both seene by men of		
		62	them away frō the Tabernacles		hart, wil carry unto Christ.		
		63	of Korah, Dathan, and Abi-		EGLON King of Moab,		
		64	ram. And the earth swallowed		and with him Ammon, and		
		65	them up, with their Families,		Amalek, oppresseth Israel 18		
		66	and all the men that were with		yeeres. Ind. 3, 13.		
		67	Korah. Nom. 16, 27. But the		His name is a Calfe, and so like		
		68	sonnes of Korah dyed not. Nom		a fat Calfe he was: his slouenlike		
Rest.	170	69	26, 11. Therefore they fled from	2680	ende is an ensample for them	1250	
		70	their father to Moses. Of them		whose God is their belly: whose		
		71	commeth Samuel, and the ma-		belly God filleth with his hid		
		72	kers of certaine Psalmes, all of		treasure, who are of the worlde,		
		73	comfort. Israel is steyned with		and haue their portion in this		
		74	their workes. Their foes Moab		lyfe. Psal. 17.		
		75	and Amalek. Nom. 25. Ind. 3.		Such a monster was Pt. Phyc-		
		76	Exo. 17. are Lordes ouer them:		con, that ended the Iron legg of		
Rest.		77	yet God whē they were in affli-		Egypt. Dan. 2. Athenæus.		1240
		78	ction, hard their cry: & remem-		SAMGAR killeth 600. Phi-		
		79	bred his covenant. Psa. 106, 39.	listines with a Goade, and			
		80		helpeth Israel. Ind. 3, 31.			
		1	The 40. yeeres begin here,	2690	A great famine in Israel ma-	1230	
		2	which after mentiō of Sam-		ketb Elimelech and Naomi		
180		3	gar, Iael, Deborah, Barak, are		goe to Moab with their two		
		4	reckoned after Siseras ouer-		sonnes, who married there, and		
Rest.		5	throw.		dyed there also, Elimelech di-		
		6	HERE the people woulde be		ed. Wydow Naomi, after tenne		
		7	choosing strange Gods. Therefore		yeeres, returneth to Bethleem		
		8	shortly the Lord sold them into		Iuda: and Ruth with ber, a		
		9	the hand of Iabin King of Ca-		Moabite, widow to Mach-		
		10	naan: that the seruant of ser-		lon. This daughter, of Lot		
Rest.	190	11	uantes should rule them, that	2700	that blessed Abraham and left	1220	
		12	forsoke the blessed God of Sem:		his countrey for him, Gen. 12.		
		13	hauing tasted of such great sal-		leaueth parentes & countrey, to		
		14	uation continually. Now their		be couered vnder the Lordes		
		15	path fayled, their villages		winges. The Lorde was her		
		16	fayled, the warriour was at		recompence, Christ commyng		
		17	their gate, the noyse of the		of ber. Math. 1. O depth of wis-		
		18	Archer was among the dra-		dome, that Lots wine, or this		
Rest.		19	wing welles. Yet God gaue		want should be a meanes that		
IVB.		20	that remnant of Canaan to		2710		Christ should come of him.
		21	the coragious and bright	SISERA chiefe Captaine to			
		22	Barak: the Lord made De-	Iabin king of Canaā oppres-			
		23	borah the Bee for sweete elo-	seth Israel 20. yeeres. Ind. 4. 3			
200			quence	He			

Since the com-

210

220

230

240

Since the coming from	24	quence rule by the mighty.	2714	He had 900. iron Charets: and	4	Before the
	25	Samuel repeateth this story, &		in Israel among 40000. was	5	birth of
	26	others about it, saying: whe they		not a Shylde or Speare. Yet De-	6	
	27	forgat the Lord, he sold them to		borah arose a mother in Israel,	7	1210
	28	Sisera, the Philistines, and the		who stirred up Barak of Neph-	8	
	29	king of Moab. But they cryed		thali, to wrestle the wrestlings	9	
	30	vnto the Lord to deliuer them.	2720	of God, and to goe like an Hart	10	
	31	Also the Lord sent Ierubbaal,		loosed against Sisera and al his	11	
	32	and Bedan, that is, Samson of		Charets. God would go before	12	
210	33	Dan, Iephthe, and Samuel, and		him, the Stars should fight: the	13	
	34	deliuered you fro your enemies,		waters of Mageddon the riuer	14	Rest.
	35	1. Sam. 12, 9.		Kishon should sweepe them a-	15	
	36	Gideon, Barak, Samson, Ie-		way. Iud. 5.	16	
	37	phte, Dauid, Samuel, and the		Armageddon. Apo. 16. is un-	17	
	38	Prophets obteyned promises, &		corrupt of ap. ess. as in Euf. pr. 9.	18	1200
	39	received not the promise, to see		and Mageddon. 2. Chr. 35, 22.	19	
	40	Christ in the flesh.	2730	MAGEDDONS field	20	Rest.
	1	GIDEON, or Ierubbaal:		was fought by Barak, wher-		
	2	that Barley-cake of Manasses		in Sisera was ouercome.		
220	3	iudgeth hence at 40. yeeres.		This victorie at Mageddon,		
	4	Iud. 6.		that is, The place of cutting in		
	5	Sancuniathon an olde writer		peece, is reuiued. Apo. 16. by		
	6	of Canaan in Ierubbaals time		the like against the Antichrist,		
	7	who wrote in that language, &		at the mount of Mageddō whe		
	8	was translated into Greeke by		lightning and voyces are heard:		1190
	9	Philo Byblios, nameth one		which notably fell out this yeere		
	10	ierubbaal Ierubbaal, Sacrificer	2740	1588. agaynst the 7. hyllid		
	11	to Iehouah ^{isra} . This must		Mountaine, when the Dragon		
	12	needes be Gideon of any recor-		& the false Prophet had stirred		
230	13	ded in Scriptures, though he		Kinges of the earth to fyght		
	14	were not of Leui, Euseb. 1.		with Shippes higher then billes,		
	15	Prap.		uppon the waters where they		Rest.
	16	NOTE vpon this point, that of		were cut in peece: the flames of		
	17	most ancienteſt times Iehouah		pouder were ſcene, & thundring		
	18	was pronounced, not Adonai		of Gūnes were hard: but chiefly		1180
	19	but Iehouah. Therefore Pag-	2750	wynde and weather made the		
	20	nine and our learned men do		Papiſtes ſtarke mad: that Ca-		
	21	better then the Pſeudocatho-		naan can neuer recover their		
	22	liques, in pronouncing of it.		ſtrength. So God hath cut the in		Rest.
240	23	It may be well that the Hea-		peece, that now the blinde may		
	24	then corrupting the terme, the		ſee Babel ſal. Curſe Meroz O		
	25	Iewes might read it ſeldomer,		Lord, and al that fauour Babel		
	26	to kepe it from their mouthes.		likewiſe deſtroy: but let them be		
	27	Gideons valiant ſouldiers drin-		as the bright ſunne that loue Ie-		
	28	king without bowing downe, is	2478	ruſalē. Direct ELIZABET		1170
		alluded		C 2		
				ONT		

Rest.	29	<i>alluded vnto in phraſe. Pſal. 110</i>	2760	<i>our Q. ſo buylde it: whom thou haſt made a Lampe to al Iſrael tthrough Europe. Let that curſed Canaan the ſervant of ſervantes know him ſelfe a Beaſt. MADIAN oppreſleth Iſrael 7.yeeres. Iud. 6, 1.</i>	1	Before the birth of
IVBI	30	He ſhal drinke of the brook		<i>AMALEK aſſiſt, & ſtrest, whom I holde Keturahs chyl-</i>	2	
4	31	in the way: he ſhall lyft vp		<i>dren. Oreb and Zeb are an</i>	3	
250	32	the head. <i>His ſayth ſtaying</i>		<i>enſample for Gods foes: Pſa. 83.</i>	4	
	33	<i>upon thinges unſcene, is renow-</i>		<i>This ABIMELECH ſlewe</i>	5	
	34	<i>med. Ebr. 11.</i>		<i>all his breathren, ſaving Io-</i>	6	
	35	<i>GIDEON had 70. Sonnes by</i>	†	<i>tham, and is made King in</i>	7	
Rest.	36	<i>his wyues, and Abimelech by</i>		<i>Sichem. The Olive, the Figge</i>		1160
	37	<i>a Concubine. By that baſtard,</i>		<i>tree, and the Vine: The former</i>		
	38	<i>God from his fiery throne puni-</i>		<i>Iudges which had the iuyce of</i>		
	39	<i>ſheth his ſuperſtitious houſe, and</i>		<i>grace, woulde not reigne, but</i>		
	40	<i>ſelfewill worſhypp.</i>	2770	<i>would haue God their king:</i>		
		<i>ABIMELECH is king 3.y.</i>	☞	<i>But the Bramble would, from</i>		
		<i>Iud. 9. Though he were bad, he</i>		<i>whom a fire conſumed the Ce-</i>		
260	1	<i>is one that defended Iſrael.</i>		<i>dars: Abimelech his brayne</i>		1150
	2	<i>THOLA of Iſſachar defen-</i>		<i>pan is broken by a woman in</i>		
	3	<i>deth Iſrael 23.yeeres. Iud. 10.</i>		<i>Tebez. He biddeth his Page</i>		
	4	<i>He hath no great matter recor-</i>		<i>kill him out right. Iud. 9, 54.</i>		
	5	<i>ded of him. Marke how God</i>	2780	<i>Dauid repeaterh that. 2. Sam.</i>		
	6	<i>parteth his graces amongſt the</i>		<i>11, 21. Who ſtroke Abimelech</i>		
	7	<i>Tribes. He ſheweth ſome glory</i>		<i>the S. of Ierubbſheth did not</i>		
Rest.	8	<i>to al Leahs childre ſaving Ru-</i>		<i>a woman caſt upon him a mil-</i>		1140
	9	<i>ben & Symeon: None to her</i>		<i>ſtone in Thebez that he died?</i>		
	10	<i>handmayes: becauſe Rachel</i>		<i>Marke here Boſheth, Shame:</i>		
270	11	<i>was to haue ſome equalitie: fro</i>		<i>for Baal, a Lord.</i>		
	12	<i>whoſe owne ſonnes, & ſonnes by</i>	2790	<i>ISRAEL agayne worſhypp</i>		
	13	<i>her mayd, Iudges are ſtirred up.</i>		<i>the Goddes of Aram, Sidon,</i>		
	14	<i>In Tola Iſſachar was a ſtrong</i>		<i>Moab, Ammon, and the</i>		
Rest.	15	<i>Aſſe: in whoſe dayes they reioy-</i>		<i>Philiftines. Therefore GOD</i>		1130
	16	<i>ced in their tentes, and ſaw reſt</i>		<i>gaue them to the Philiftines,</i>		
	17	<i>that it was good: being kept in</i>		<i>and the Moabites. Eightene</i>		
	18	<i>the quietneſſe which Gideon</i>		<i>yeeres the Moabites oppreſſe</i>		
	19	<i>bad gottē. This Thola ſweetly</i>		<i>them, unſubdued by Iair, untill</i>		
280	20	<i>remembranceth Thola the el-</i>		<i>Iephthe. The Philiftines un-</i>		
Rest.	21	<i>deſt ſonne of Iſſachar. 1. Chr. 7.</i>		<i>mighty hitherto ſince Othoniel</i>		
	22	<i>whoſe family bad in number in</i>	2800	<i>afflict them vnto Samſon, and</i>		OBED of Ruth, or ſuch other
	23	<i>Dauids time 22600. & this</i>		<i>Ely: a litle vnder Samger.</i>		
		<i>Thola ſeemeth to be thence.</i>		<i>godly,</i>		
	1	<i>IAIR of Manaſſes is a lyght</i>				
	2	<i>in Iſrael 22.yeeres. Iud. 10, 3.</i>				
	3	<i>He is thought to be called alſo</i>				
Rest.	4	<i>Bedan, named 1. Sam. 12, 11.</i>				
	5	<i>and 1. Chro. 7, 17. In Nom. 32.</i>				
	6	<i>There is a former Iair of Ma-</i>				
290	7	<i>naſſes, & hath there cities cal-</i>				
		<i>led</i>				

Since the com
ming from8
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ELY borne

led Chauoth Iair, after his
owne name. 1. Chr. 2. An other
Iair is sonne of Segub, which
tooke a wife in Gilead, by who
he helde 23. Cities. This man is
of posterie, as time well argu-
eth, and had 30. sonnes & cities.
I can not thinke Iair to be Be-
dan: for from his twelfth yeere,
Ammon afflicted Israel: and
were not deliuered: but by Be-
dan they were. This name prof-
pered in all these, & Iair father
of Mardochai, and Iair father
of Talitha: it is, Iah, the light.

1 IEPHTE of Manasses the only
2 Harlots son commended of God.
3 Ebr. 11. ruleth 6. Y. Ind. 12, 7.
4 He sacrificed not his daughter,
5 but made her a perpetual virgin
6 Da. Cimchi in Thanah.

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2
3
4
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6
7

IBSAN of Iuda and of Beth-
leem 7. yeere. Ind. 12, 9. He had
30. sonnes and 30. daughters, al
married. BOOZ he can not be
by age: though many dreame of
that not knowing how Iews toy,
as with this, in Batra pag. 91.

1 ELON of Zebulon 10. yere
2 Ind. 12, 11. He hath no particu-
3 lar recorde of any exployte, ther-
4 fore we must referre his actiuitie
5 to such enemies as were named
6 in generall. I did put you partly
7 in minde how God choseth these
8 Captaynes with special regarde
9 to deuide his blessings among
10 the Tribes.

1
2
3
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7

ABDON of Ephraim 8. yeers.
His countenance & wealth in 70
knights of his loynes is his praise.
He sheweth Gods goodnes in
multiplying Ephraim. If he op-
pressed not, he repressed the Phi-
listines: yet soone they bere a-
boutes

‡

2810

2820

Rabbines commonly
make Ibsan Booz badly.

2830

‡

2840

‡

godly, being the foundation of the
state, make Israel acknowledge
their sinne. So God regardeth
them.

ABOVT Iephthe his victorie
Samson is borne: and declared
from God to be a reuenger.

Iephthe citeth Sichons storie:
which citatio Moses prepared.
THE 300. yeeres since the
comming of Israel out of
Egypt. Ind. 11, 26.

This place sheweth that Ho-
sea cannot haue 28. yeeres, as
the Iewes in their historie
Cabalah thinke, which wil-
fully disturbe all. Besides
that, S. Paul giuing Saul 40.
yeeres. Acte. 13, 21. leaueth
to Hosea but 17. yeeres of
the 480. 1. king. 6.

Note that the 40. Y. in the Wil-
dernesse are ioyned as one tyme
bere, that things done in sundry
partes of it, be reckoned from
one beginnyng.

PHILISTINS oppresseth
Israel 40. yeeres. Ind. 13, 1.

IESSE B. Christ is of Iesse.
Nazer, a goodly Spring. Isa. 11.
The towne Nazareth alludeth
vnto that. Math. 2. Let the
Heathen prayse God for mercy.
Esay doth say: The roote of
Iesse shalbe such, that one shall
stand up to rule the heathen, in
whom the beathen shall hope.

Ephraim needed no glorie, and
yet for Ioseph & Iosuahs sake
God would giue the one Iudg:
Ephraim despised Manasses:
nothing regarding Iair for iudg-
ship: nor his cities nor his sonnes:
nor Gideon for discomfiture of
Madian and Amalek: nor

C3

Iephthe

Before the
birth of

1120

Rest.

IVB.

5

Rest.

1110

Rest.

1100

Rest.

1090

Rest.

1080

Since the coming from	8	1	boutes freshly oppressed 40. Y.	20	Iephth for Ammon though	20	Before the birth of
340	x	2	SAMSON of Dan indgeth	21	for their lipping pride therein,	21	
		3	his people 20. Y. Iud. 15. & 16	22	42 thousand smited. Michas	22	
		4	A Serpent to the Philistines:	23	idolatrie fro mount Ephraim	23	
		5	in the Foxes, Asse iaw, & house	24	infesting Leui & Dan, might	24	
		6	postes: the heeles of that Horse	25	haue humbled them: whereby	25	
		7	whereupon 3000. Philistines	26	they three haue the last & least	26	
		8	rode, & fell backward. Gen. 49.	27	glory among the Iudges: vntyll	27	
		9	IACOB looked for God to be	28	their idolatry is by Samuel re-	28	
Rest.		10	his saluation in Christ: who in	29	moued, after the transmigratio	29	1070
IVB.	x	11	death should overcome his ene-	30	of the land. Also that Idolatrie	30	
2860		12	mies: and saue him selfe. From	31	might be a great cause, that God	31	
6		13	Zora and Estaol Dans idola-	32	gaue vp 40000. of Israel in a bet-	32	
350		14	trie sprang, & from Ephraims	33	ter cause to Beniamins worde.	33	
		15	eleuen hundred sicles: for which	34	That historie is ioyned to Sam-	34	
		16	Israel suffered oppressours an	35	sons death, to giue a close war-	35	
		17	hundred and eleuen yeeres: and	36	ning of Gods displeasure in Sam	36	
Rest.		18	Dalilas eleuen hundrethes of	37	son, and Ely: and in remouing	37	
		19	Sicles ouerthrew Samson: Vp-	38	the Arke from Syloh. Yet for	38	
		20	pon whom at Zora and Estaol	39	due time it must be placed as I	39	1060
		21	Gods spirite came.	40	haue set it, though great men	40	
2870	1x	22	ELY of Leui of Ithamar		olde and new thinke otherwise.		
		23	40. & yeeres. 1. Sam. 4. 18.		This one reason of many may		
		24	HE in zeale is vnlike Phineas		serue: Phinehas was then a		
360		25	of Eleazar: who killing the for-		line: and about 90. Y. aged: In		
Rest.		26	nicators, stayed the Plague, and		Chusans first yere, to haue 266.		
		27	receiued fro God a conenant of		yeeres more by Samsons fall: it		
		28	peace. No. 25. Ely staied not his		were strang: . The Ebrewes		
		29	sonnes from adultery: wherefore		that gaue him so many, spake as		
		30	God brought death vpo him &		the phrase lyeth, accordyng to		
2880	1x	31	them, with 34000. of Israel,		their maner, not as they thinke,		1050
		32	and shame vpon his house.		in proper trueth. So they make		
		33	SAMVEL borne. 1. Sam. 1.		Naamah Noahs wyse: and		
Rest.		34	Anna was a Prophet, & spake		Dina Iobs: Thamar Mel-		
370		35	of Christ. 1. Sam. 2. whom An-		chisedecs daughter: because in		
		36	na Panuels D. sawe face to		open phrase better men canot be		
		37	face. Mary foloweth Annas		named, though in truth it canot		
		38	song. Lu. 1. which helpeth much		be so. So in phrase Melchisedec		
		39	to know her meaning.		continueth for euer as GOD.		
Rest.		40	Samuel is a new Moses: and		In Zoar vpo Gen. 14. & heb. 7.		1040
		41	cōparable to him in many points		So folowing the phrase in 18 se-		
2890	x	42	Both of Leui, were kings 40. Y.		uerall Scriptures of the Iudges		
		43	fought, killed kings, praised for Is-		and Oppressours: For the whole		
		44	rael. Both their birth, educatiō,		time 339. yeeres which is rec-		
380		45	& cōfirmatiō had great notable		koned with the Iudges or defen-		
			nes: to shew the restorers of the		ders. We haue 111. yeeres more:		
			state.				

Since the coming from	26 + 27 28 29 30 31 * 32 33 34 390 35 36 37 † 38 39 40 *	<p>state. Ely beareth twise fro God that his sonnes shall die in one day: that his house shalbe Icha-bod, without glory for euer: that a true one shalbe set up, euen Sado-c, who is of Eleazar. Therin God againe remembreth Phinehas. Nu. 25. For whose sonnes negligēce God set up Ely, whose Achimelec is deriued from Ithamar. 1. Chr. 24. & 1. Sā. 2. BARZILLAI B. is 80. y. old whē Absolon rebelled 2 Sā. 19 thē his strength was but sorow.</p> <p>TRANSMIGRATION.</p> <p>SAM. & Saul 40. y. Act. 13. Mid. Ps. 24. & Cimchi. Ps. 99. Samuel reuiveth prophesying: which is the Horses & Charets of a kingdome, and a recreation of the worlde: which thing appeareth, and so is tearmed in the seauenth age, when ELIAS vnder Iosaphat is taken vp.</p> <p>DAVID the seuenth sonne of Iesse, & 14. from Abrahā is borne in Bethleem, where the Lord should be: whose dignitie maketh the lytle towne great. Mich. 5. Mat. 2 Since the Arke was taken and brought to Cariath Iarim the wooddy fiede from Syloh Ephratha. Psa. 132. vntyll 20. yeeres the Philistines were hardenemies. But then they fall and are oppressed for al the tīme of Samuels sole gouernement. 1. Sam 7.</p> <p>Samuel waxing olde, his sonnes Ioel & Abiah ruled: but corruptly: thereupon Israel desired a King, not as Moses and the Iudges were, but as the Heathen had. God appoynteth SAVL of Benjamin 1 Sā 9.</p>	<p>2895</p> <p>2900</p> <p>2910</p> <p>2930</p> <p>2940</p>	<p>for Chusan 8, Eglon 18, Sisera 20, Madian 7, Ammon 18 Philistines 40. after a sort 450. Act. 13. euen so Ioseph Ant. 8, 2. includeth the same accompt exactly in a greater summe, reckonyng from Moses dealing with Pharaoh to the foundation of Salomons Temple 592. yeeres for the 480. 1. King. 6. This sheweth the number. Act. 13. to containe no fault: but plaine heauenty wisdom: that in one worde reckoneth all the Iudges & all the troublers. Marke what God hath done to Syloh. 1. Sam. 4. 34000. die. The Arke is takē. Hophni & Phinehas are killed, Ely breaketh his necke: his daughter in law nameth her child Icha-bod no glory, and dyeth. As God hath done to Syloh, so will he do to Ierusalem. Ier. 7</p> <p>Hytherto the Arke was in Ephraim. Now God despiseth Syloh, the Tabernacle of Ioseph, & choseth not Ephraim but Iudah: from whom Syloh was to arise. Gen. 49.</p> <p>HERE Theodoretus may be cited vpon Leuiticus: What meaneth: Then shall the land rest and pay her Sabbothes. He saith, you shalbe in your enemies land. For in Babylō they serued 70. Y. Now from Sauls raigne to the Captiuitie, are 490 yeres, wherein are 70. seauens.</p> <p>{ AS Israel despised God in Samuel to find Saul: so Iuda despised Christ for Cæsar. God geueth such Kinges in wrath, and remoueth them in his anger. Hose. 13, 11.</p>	<p>Before birth of</p> <p>1030</p> <p>Rest.</p> <p>1020</p> <p>Rest. IVB.</p> <p>7</p> <p>Rest.</p> <p>1010</p> <p>Rest.</p> <p>1000</p> <p>Rest.</p> <p>990</p>
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Since the coming of	32	Dauid is vncted in Bethleē:	2941	S <small>AVL</small> saueh thank full labes	Before the birth of
	33	killeth Goliath, harpeth away	†	fro miserable Ammon. Iona-	
	34	Sauls feende, marieth not Me-		than discomfisseth Philistines.	
	35	rob but Mical, shunneth Saul:		Heb. 11. Saul wilbe a sacrificer,	
	36	to Gath, Moab, Ammon:		tender to Amalek, cruel to Io-	980
	37	wandring as Kedar. Psa. 120.		nathan, Dauid, Leuites, Gi-	
	38	R <small>YBEN</small> & G <small>AD</small> glory ouer	†	beonites: wanteth an Ephod,	
	39	the Hagarims 1 Chro. 4, 10.		foloweth a witch, seeth a Sa-	
	40	S <small>AMUEL</small> dieth. Seder-olam		muel, goeth to destruction.	970
	1	DAVID is vncted K. of Iuda	2950	D <small>AVID</small> for his 40. yeeres was	
	2	in Hebron at 30. Y. as Christ	☞	a new Moses, or Samuel.	
	3	was at his baptisme.		He alludeth to Moses saying,	
Rest. 440	4	Many of altribes run to Dauid		He toke me as he did Moses	960
	5	though Isbosheth resisted him		fro many waters. Psa. 18, 16.	
	6	7. Y. in the end he was killed, as		This Patriarch & Prophet in	
	7	he liued a man of shame. 2. Sa. 4		holy psalmes speaking by the spi-	
	8	DAVID vncted K. at Ierusa-		rite of God. 2. sam. 23. Mat. 18.	950
	9	lem, exactly a thousande yeeres		taught his people the histories	
	10	bef. re Christ was baptised:		past, & the prophecies to come:	
	11	reigneth our Lords yeres 32. 6.	2960	which draw vnto Christ, as if	
Rest. IVB. 8	12	months. He tamed the Philist.		the matters were present. Christ	960
	13	at Perazim. Esa. 28. Aram,		he called his Lord. Psa. 110.	
	14	Moab, Ammō, Edom, in him		The sonne in whom they that	
	15	risseth that Scepter for all Seths		trust are happie. Psa. 2. Also	
450	16	sonnes. He dealt as a Lion as-	☞	after God had promised him	950
	17	cending from his pray. Gen. 49.		Christ, he called him Dauid,	
	18	CHRIST the Lion of Iuda		Beloued. Psa. 132. Mat. 3, 17.	
	19	Apo. 5. is promised by Na-		Moreouer he spake of the angels	
Rest. 18	20	than to be of Dauids loynes:		worshipping of him at his com-	950
	21	who hath the keyes of Da-	2970	ming, of his body ordeyned for a	
	22	uids kingdome. Apo. 3.		Sacrifice: zeale, for Gods house.	
	23	S <small>ALOMON</small> B. of Bathse-		Hofanna cry, by babes: conspi-	
460	24	ba, wyfe once to Uriah, of		racie by Herode and Pilate:	950
	25	† Canaan: now a possession to		betraying, by one of his Table:	
	26	Dauid of Sens. Dauid nameth		garmentes, lotted, wordes, Ety:	
	27	that sonne NATHAN, who		Ety: bystanders flowtyng in	
Rest. 18	28	should be father after the flesh to		wordes & gesture: drinke, Gall:	950
	29	the sonne of God. For Vriahs		sacrifice hord, figured by Mel-	
	30	wife & life: Satan stirred grieve		chisedec: resurrection, ascentio,	
	31	in Thamar deflowred, Amnō	2980	Gentiles belife: lastly, praying	
470	32	killed after two yeres, Absalom		for Salomon the king, turneth	950
	33	a rebel after five yeeres. His re-		his speach to Christ: Israelites	
	34	bellion fell out about 3. Y. before		are thornes: Dauids kings bad:	
		Dauids 40. ended.		yet Gods couenant constant,	
			The	Of	

The Ebrewe verbe gaue Moses the name.

begate

begate Salathiel, any learned know that he beginning with the terme of begetting, might not depart from it, where the custome of speech suffered the Catachresis. Ouid teacheth children this phrase: in whom Iulius Cæsar begetteth Augustus, one of another family: and is yet his progenie made of his immortall seede: and maketh this, more then the conquest of England, and all his other victories and triumphes, that he begate so great a man. Seeing for Iulius and Augustus this phrase was notable, all the Empire should soone admit the like, and we of England specially hold it familiar. The Iewes in Sanedrin, fo. 38. say Iechonias by repentance called back Gods oath: and teach yet that Christ must come of Iechoniah. That error sendeth millions daily to Abaddō.

Nathan.

דבנר Zorobabel, d Zorobabel.

Αβιδ,	Abiud.
Ελιακίμ,	Eliakim.
Αζού,	Azor.
Σαδοκ,	Sadoc.
Αχιμ,	Achim.
Ελιού,	Eliud.
Ελεάζαρ,	Eleazar.
Ματθάν,	Matthan.
Ιακώβ,	Jacob.
Ιωσήφ,	Joseph.

The number being five life: it shall know they were kept down of Tyrants, Persians, Greeks, Lemical: as righte byrto Kingdom as prifs

The husband of Marie the mother of our Lord Iesus Christ, who being to be bolden Iosephs sonne by all law, was borne king of the Iewes. That hee acknowledged: Pilate graunted: and the Iewes could name none but Cæsar to hinder his right. Before the starre shewed, and Herod sought one borne a King. Afterwarde a further Kingdome is shewed. At that day when the halfe seauen came: Dan. 9. that the sonne was sealed, or was made as a signet, Agg. 2. Cantic. 8. 6. Then he is called Christ, Ioh. 1. 17. and hauing confirmed the Testament for many by his blood: when they looked that the kingdome of heauen should appeare: then is he made heire of all, ouer all powers in this worlde, and in that to come.

Iehouah sayd to Aggei: Speake unto Zorobabel Duke of Iuda, saying: I wyll shake heauen and earth, and overthrowe the throne of Kings, (contained in the Image, Daniel. 2. and beasts. Dan. 7.) At that day, saith Iehouah of hosts: I will take thee Zorobabel the sonne of Salathiel, O my seruant, saith Iehouah, and wil make thee as a signet: for I haue chosen thee saith Iehouah of hostes. The Apostles do twentie times recorde our Lord to be of D A V I D.

Ραου,	Rhefa.
Ιωάννα,	Ioanna.
Ιούδα,	Iuda.
Ιωσήφ,	Ioseph.
Σήμελ,	Semel.
Ματθιάς,	Mattathias.
Μααθ,	Maath.
Ναγγε,	Nagge.
Εσλ,	Esl.
Ναυμ,	Naum.
Αμω,	Amos.
Ματθιάς,	Mattathias.
Ιωσήφ,	Ioseph.
Ιάνα,	Ianna.
Μελχι,	Melchi.
Λευι,	Leui.
Ματθάν,	Matthan.
Ηλ,	Eli.
Μαριέμ,	Marie.

Iesus promised to Eue, Noe, Sem, Abraham, Isaac, Iacob, Iuda, Dauid, Zorobabel, Marie, that truly beloued Dauid. And thus our Lordes fathers from Adam are in holy record: which al ought to know, and soone might: marking Gods oath that Iechonias should die child les. So Salomons house ended: & our Lord commeth of a godly family: & kings for euer scāt knowne in the world: but principall in the booke of life. Daniel. 7.

d When Babels 70. yeeres were ended Dan. 9. In Zerobabels first yere: an Angel telleth of seauentie seasons exactly decreed, for mωδ Μωριας, Christ the Soueraine, to be killed, not for him selfe, but to take away sinne, to bring iustice, to seale vision and prophet: after three yeeres and a halfe preaching in confirming the Testament for many. Da. 9. where these families bridle heathē.

de-
ce-
his
tus
old
th:
do.

EGYPT. WORLD. CHRIST.

From		EGYPT.	WORLD.	CHRIST.	Before the birth of
	35	The dealing with Michaels children, which ONE bare,		Of the speech in Michaels chil-	
	36	not she but Merob, to Adriel,		drē: SHE bare, marke that,	
	37	sheweth Da. void of partiality.		for: WERE b. by the due mo:	
	38	The Ebrew is far from fault,		the like is: in Adoniah: SHE	
	39	DAVID dyeth: 70. y old.		bare him after Absolō, though	
	40	Salomō doth sit on the throne	2990	his mother bare not Absolom.	
	1	of the Lordes kingdome: 40.		ROBOAM borne.	
	2	yeere. 1. Chro. 28, 5. & 29, 23.		480 Noah began the Arke.	
	3	THE foundation of the		480 to the 2 Temple. Exra. 3.	
	4	temple is layde on Mount		Ralbag upon 1. Kin. 6. 480	
	5	Sion, the shoulders of Ben-		thence to the last seuē begining:	
	6	iamin, Deu. 33. 480 yeeres		wherint Ch. buylt his Temple.	
	7	since Israel left Egypt. 1. Ki. 6		THE Lambe is the Temple.	
	8	Salomō being an holy Prophet		Apo. 21. towards who he that	
	9	must be holden to be in heauen.		looketh in prayer shalbe heard.	
	10	THE Temple wholly fi-		The Christians are the Tem-	
	11	nished, 1. King. 6, 38. in		ple of God. 1. Cor. 3. Apo. 15.	
	12	the 3000 of the worlde.		NEBVCHAD. that burnt	
	13	SALOMON prayeth and		it, for 7 y. was mad. Dan. 4.	
	14	prophesieth of Daniels tymes.		Two Pillers Iachin & Boaz	
	15	Dan. 6, & 9. Fyre falleth from		shew, as Apo. 3. that by trueth	
	16	heauē & burneth the sacrifices.		We are steads as Pillers to	
	17	The glory of the Lord filled		serue God in his Temple.	
	18	the house: so that the sacrificers		In this sort is expressed Ap. 15.	
	19	could not enter therein. So was		the spirituall confirmation of	
	20	it whē the Tabernacle was set		the saythfull agaynst Pilats	
	21	up. Exo. 40. God again appea-		Vicar, struing them through a	
	22	red to Salomon, & confirmeth		sea of fire as we haue seene in	
	23	him, thereupon he began a Pa-		Smithfielde.	
	24	lace of 13 yeres worke. Salo-		The Temple was full of the	
	25	mō excelleth al kings in womē,		smoke of the glory of God, & of	
	26	riches, and wisdom. Sal. one		his power, and no man was able	
	27	of the wisest of the sones of God		to enter into the Temple til the	
	28	falleth to Idolatry, & is corrupt		7 Plagues of the 7 Angels were	
	29	by the alluremēt of the daugh-		fulfyllēd, suche reuerence the	
	30	ters of the sons of mē. Salo. re-		Christians strike to the plagie	
	31	pēteth: writeth the Prouerbs		& plagued Pseudocatholiks.	
	32	and Ecclesiastes: sheweth his		Menelaus. came to Chanaan	
	33	people that all pleasure, wealth,		in Sal. dayes, Clem. 1. Strō.	
	34	and wisdom are but vanitie,		whereby Dauids 37 worthyes,	
	35	sauing the feare of God. Salo.		are auncienter th. n Achilles	
	36	wrote his Songes in his olde		or Hector & such other.	
	37	age, after he had built the tow-		THE queene of Sheba shall	
	38	er of Libanus. Canti. 7. His		cōdemn the wicked Iewes that	
	39	reig-		would not heare a greater then	
				Salomō	

480 The royaltie of Salomons Palace represented an beauly kingdome: and that the chosen should
looke up and not fasten on the earth: God left Salomon, and all his, to great imperfections.

From the promise giuen
the time is past all strife
3000 Abraham upon Ierals death and the end of the first chronique chaine,
to the Lambe, temple, and Salomons death: in an other sure fastened.

Adams yeres at his death 930 are borne to our L. byrth who is the 2 Adam & the 3 Temple.
Salomon the first in all plentie, was first to write, how all under the same was vanitie.

Before the birth of

930

Rest.

920
Rest.
IVB.
9

Rest.
910

Rest.

900

DIVISION.

Iuda.

WORLD.

Israel or Ephraim.

CHRIST.

From
the
Rest.

3040x

Rest.

3047

3049

x

Rest.

Rest.

x

IVB.

10

Rest.

x

40

40
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reign of 40 y. ends the 2. chain.
ROBOAM reigneth ouer
the two tribes 17 yeeres.
Three y. Iudah walked in the
wayes of Dauid & Salomon.
Sylak K. of Egypt after that
for their Idolatry with 1200
Chariots, 60000 Horsemen, &
innumerable people frō Egypt,
Succim, Lubin, & Chulsh,
commeth against Iudah, and
spoileth the Temple. 2. Chr. 12.
SISAK or Seface is famous in
Hearthen writers called Sefos
of Diod. Sicul. by whome his
great army in like sort is descri-
bed as heere we read. Book. 1.
lef. 35.
ABIAM 3 yeeres. He slew five
hundred thousand of Israel.
ASA 41 yeere. 1. King. 15.
He greatly clenfed his kingdom
from Idolatry, and disgraced
Maacha, his graceles Grand-
mother: the D. of an Abso-
lom: but not Dauids sonne.
IOSAPHAT borne.
ASA made a law, that every
one that sought not Iehouah
should dye: Iudah had peace
ten yeeres: Asa had. 500000
warriers, discomfited Zerach
with 1000000 of Cush and
Lubim. Cursed Cham might
not subdue blessed Sems sonne.
THE 36 yeere of Asas king-
dome. 2. Chro. 16, 1. Baafa
would haue built Rama. Be-
nadad hyred by Asa spoyleth
his Countrey: Chanani bla-
meth Asas put in prison: after
Benadads departure Baafa
renneth troubles to Asa, conti-
nuyng it all his lyfe.

3030

The yeeres of Israels fall here reckoned wholly, Eze. 4. how at the cities fall and Ieremies fortis
they should be, 390 y. God there speaketh: his particulars proue it. The third chain.

3070

Sal. signified by him. Mat. 12.
IEROBOAM of Ephraim
for Salomons idolatry, and
Roboams tyranny is confirmed
K. ouer Israel: He ordeyned
Alters, Feastes, and Sacrificers
of his owne head. Iofias is na-
med 331 yeeres before he was
borne. The Prophete is killed
by a Lyon for breaking Gods
comandemēt. Israel shalbe sha-
ken as a Reede & caried away.
Ieroboams band withereth.
The Alter renteth a sunder.
All Israels kinges worship his
Calues saving Sallum and
Hoseah. The Popes Idlatry
Apo. 9. is in the lyke impietie
and fal from Iudahs Shyloh.
Many things hence are taken.
to reueale Rome in the Apoc.
NADAB of Ierob. 2 yeeres.
B A A S A killed Nadab.
and reigned ouer Isra. 24 yere.
He performed Achiahs words
upon Ieroboams house. Iehu
telletth him of the lyke for him-
selfe. At the besiege of Gibbe-
thon Nadabs house perished:
when Gibbethon is besiged
dooth Baafas house perishe.
Though Elah were not there
fighting against the Philis-
tines, but drinking in Tirza.
ELIAS B. of who the worlde
was not worthy. Ebr. 11.
BENADAD this mā's sonne
remēbreth this to Achab, na-
ming Baafa father to Achab:
that is predecessor in authoritie
1. Kin. 20, 34. So Iechonias is
father to Salathiel the sonne of
Neri. Mat. 1. & Lu. 3.

Before the
birth of

890

880

870

860

From the		Iuda.		Israel.		CHRIST.
	26			ELAH of Baala 2. yeeres.	24	Before the birth of
	27	◁ Four kings are in Israel at		ZIMRI, Omri, & Tibni.	1	
	28	once: beginning 42 yeeres trou-		Omri beginneth that famous	2	
	29	bles: infecting Iudah.	☞	42 y. not commonly marked, & is	3	
	30	IORAM borne: and is 32		sole K. After 4 y. in 31 of Afa.	4	850
50	31	g in the 5. of Iorā Achabs S. &	g	He buyt Samaria Aholiba-	5	
	32	40. at both houses ruine. When	3080	mah, and made her sister to	6	
	33	his sonne was in the 42. meane		Ierusalem Aholibah Eze. 23	7	Rest.
	34	not that he could be elder then	☞	corrupting Iuda, for that Iorā	8	
	35	his father: but know it speke of		K. of Iudah matched to great	9	
	36	Omries house: for which he di-		ruine with Iezabels house.	10	
	37	ed with the others sal. The par-		ACHAB solde to syrie 22 y.	11	
	38	cels of times in often synarchies	+	CHIEL buildes Iericho with	12	✕
	39	are here very troublesome. the 42		the price of his eldest & youngest	2	
	40	yeaseth al: being rightly markt.		son, as Ios. foretold it shold cost.	3	Rest.
60	41	IOSAPHAT 25 Y.	☞	ELIAS prophecieth.	4	6
	2	Rome Apo. 11. killeth martyrs	3090	He was clothed in haire, fed by	5	
	3	clad in heavy coates, & bath no		arauē, fed a widow, quicked her	6	
	4	rain in 42 moneths, persecuteth		child, fasted 40 d. seeth a wind,	7	
	5	D. 1260 as Achab did Elias,	☞	earthquake, & fire, and by fire	8	
	6	frō whose mouth fire denoueth		from heauen burneth sacrifices,	9	
	7	the enemy, and an Earthquake		killeth Baalists, & soldiers. Ioh	10	Rest.
	8	killeth 7000, such as bow to the		Elias, seeth heauē opened, when	11	
	9	Beast. The martyrs slain seeme		our L. begā to preach 42 mōths	12	
	10	agayne to be alyue, as Elyseus	●	or 1260 dayes, who feedeth the	13	830
70	11	hath a double portio of the spirit		hūgry, quickneth the dead, hath	14	
	12	of Elias taken up. Rome ha-	3100	a fire not to burn Samaria: but	15	
	13	ting Elisabets Christian ser-		a gracious fire of iudgement,	16	
	14	uants foloweth Iezabel, dronke		bringeth Elias and Moses to	17	Rest.
	15	with the blood of Aaron and		him: is killed, ariseth, ascēdeth,	18	
	16	Elisabets sonnes.		senderth fyre, Act. 2 & seauen	19	
	17	IORAM thrise viceroy and		Epistles. Apoc. 2.	20	☞
	18	Roy 17, and 22, and 25 of		Achaziah 2 y. 1. King. 22.	21	g
	19	Iosaphat, neuer prospered.		IORAM the sonne of Achab	22	
	20	He learneth by an Epistle from		reigneth 12 yeere. 2. King. 3. 1.	3	820
80	21	Elias of his heavy ruines & sor-		A great Famine of 7 yeeres is	4	Rest.
	22	rowes for killing his 6 brethren.	3110	in Samaria. 2. King. 8.	5	IVBI
	23	Edom rebelled: and Esaw	☞	Note that Iosaphat is called	6	11
	24	brake Iacobs yoke. Gen. 27.		King of Israel. 2. Chro. 21. 2.	7	
80	25	Arabians carrye awaye his		So Afa is called king of Israel.	8	
		wyfes and all his sonnes sauing		Both which places the 70 tras-	9	
		Ioachaz. After two yeeres		late: Iudah, least the strāgenes	10	
		tormenting sicknes he dyeth.		should trouble the vnlearned.	11	
	7	Achaziah is in 42. dying 22.		The famous 42 y. ende.	12	Rest.
	8	ATHALIAH the daughter		IEHV a sword of God, is	1	810
	1	of		D iii. vncted		

From the	2	of Achab and Grandmother to	3120	vnted king and reigneth	2	Before the
	3	Ioas killeth the Kinges seede,		28 yeeres. He slew Iezabel,	3	birth of
	4	and reigneth 6.y. 2. Km. 11, 3.		Ioram: 70 sonnes of Achab,	4	
	5	Shee had sonnes by an other		with 42 of Achaziah's bre-	5	
	6	which she tendered. 2. Chr. 24.		thren: his vncles sonnes.	6	
Rest.	1	IOAS the naturall sonne of		Two wayes the 42 yeeres, are	7	
	2	Achaziah, being hid in the		reckoned, one by the op̃ phrase,	3	
	3	Temple by his fathers sis-		an other by comparing the two	9	
	4	ter 6 yeeres, is vnted King		kingdomes. For in the 31 Y. of	10	
	5	in the 7. 2. King. 11. and		Asa, Omri is full king (4 yere	11	800
100	6	reig. 40 yere. His age & the		before he begā to reigne) reckon	12	
x	7	woman that saued him ar-	3130	by Iudah thus. Asa 9 y. Ioso-	13	
Rest.	8	gueth that he is not of Na-		phat 25, Ioram 8: all is 42.	14	
	9	thans house. That forged		Or thus by Israel. Omri 6,	15	
	10	Philob which Ananias hath,		Achab 22, Achaziah 2, Io-	16	
	11	that endeth Salomons house		oram 12: in all 42 yere. Now	17	
	12	in Achaziah, must be dete-		as Iorā of his 8 Y. had 4 cōmon	18	
	13	sted, as drawing vs to in-		with Iosaphat: so in Omri his	19	
	14	numerable errors, against		house 4 yere must be likewise	20	
Rest.	15	playne Scriptures, and to		common to fathers & sons, as	21	790
110	16	bee ridiculous to all Iewes		you may see, & 4 y. sooner from	22	
x	17	cunning in the Prophetes,		Zimries death must you begin	23	
	18	who finding vs vnable to		the stile of the holy story, seem-	24	
	19	bring the right fathers of		ing to be intricate liuely expres-	25	
	20	our L. and to reconcile S.		seth the intricate state of these	26	
	21	Mathew & S. Luk: through		kingdomes: & in one some relie-	27	
Rest.	22	our falt reiect those most		ueth the Student.	28	
	23	holy writers and religion.		Ioachaz 17. yeare. Vnder him	1	
	24	IOAS repayreth the Temple		Chazael and Benadad per-	2	
	25	2. Chro. 24. He falleth to Idola-		forme Eliseus teares vpon Is-	3	780
	26	trie, & vnthankfulness, after		rael, Them Amos remembreth.	4	
x	27	the death of Iehoiadah, Iohn,		THE Olympiades, that is	5	
	28	or Barachias, who dyed 130		games, after 4 Y. ended vsed in	6	
Rest.	29	Y. olde. 2. Chr. 24, 15 remiuing		Olympia: here are to be pla-	7	
	30	the memory of Adam at Seths		ced: if in Olympiade 202 the	8	
	31	byrth, of Terah at Abrahā's,		fourth y. our L. died. But Plu-	9	
	32	of Iacob entring into Egypt.		tarch in Numa sayth truly,	10	
	33	ZACHARIA the sonne of		that they are nothing to be re-	11	
	34	Iehoiadah is stoned to death		garded: they are most vncertain	12	
	35	betweene the Temple and		& vnreckoned of many hundred	13	
Rest.	36	the altar by k. Ioas. 5. Mat. 23		yeres, until Xenophons time.	14	
x	37	Syria spoyleth Ierusalem.	3160	IOAS of Ioachaz raigeth	1	
IVB.	38	AMAZIAH Viceroy and		16. yeeres. 2. King. 13, 10.	2	
12	39	Roy 29 yeeres. 2. King. 14.		Vnder him olde Eliseus dieth:	3	17
	40	Ioas is killed. Amaziah killeth		who wrought miracles to turne	4	
				Israel.		

DIVISION.		Iuda.	WORLD.	Israel.	CHRIST.	
From the birth of	4	20000 of Edom: soldiers dismissed, kill and spoyle Iudah.	3170	Israel: In the waters of Iordan by Elias Cloake: and Naman his Leprosie. Luk. 4. in the waters of Moab: in the waters wherun the axe swam: in the potage made healthy: in bread & oyle multiplied: in victuals procured to Samaria: in punishing Gehazi with a Leprosie & 42 of Bethel by two Beares, in raising two from death. IEROBOAM of Ios 42 yceres. 2.King.14.23.	5	Before the birth of
	5	Amaziah worshippeth Edoms Gods. Ioas overcometh Amaziah, robbeth the Temple: and disvalleth the Citie, 2 Chr.25.			6	
	6	Amaz is killed, his sonne being but 4 y. old, whome some regent governed until he was 16 Now the whole body of Iudah is sick, & they destroyed as Sodō, but for a remnant, Esa.1. And this for Zach. his death. worse they are for our L. his death. Rō.11.			7	
	7	ROME is buylt by Romulus upon 4 hylles, which are Palatinus, Capitolinus, Auentinus, and Exquilinus Seruius Tullus enlargeth it compassing within the walles three other hylles, which are Coelius, Viminalis, and Quirinalis. Galen, Plut. Liuy. Virg. Ouid. Dio. handle these. These are called seven heads in Apo.17.			8	760
	8	THE kingdome of Iuda is 11 y. ruled by the states untill Ozias first y. touched the 27 of Ierob. That fell out partly for his youth: & partly because the states hated their king as Israel did. VVherof Lachis is blamed for yeelding up Amazias to the that killed him. Many sorowes they suffered by their 4 last kigs.			9	
	9	OSEE & IOEL prophecy. OZIAS 52 yeere. His first great works are said to be after his fathers death, to warne us that he ruld not with his father.			10	
	10	Two yere before an earthquake Amos telleth Aram of captiuitie to Kyr, and Ieroboams house of a ruine, & Iuda to be cap-			11	
	11				12	
	12				13	
	13				14	
140	14		By forged Olympiades, Romes yeeres, and these Chaldees, some disanul the 490 y. tolde for our Lords death, and all the new Testaments age: renting withall, Efs. Ez. Neb. Ag. Zach.	NABONASSAR king 424 yeres before Alexander died. Ptol.3. His name neare a thousand yeeres was obscure: yet now Chroniclers make him a ground: though they cannot finde who by Scripture he should be. About Mardocempad and Nabopolassar, like discention is. None of all their accompts in Ptol. can be by scripture proued. Chaldean lyers sayned them of purpose to obscure Daniel. Lachis guilty: as Israel, Mic.1. IERO. recouereth Chamath to Iudah in Isra. Here the only place is that his kingdom is called Iudah. David wan Chamath, to Iudah: & by Iudahs ryght was he to fight for it. IONAS sent to Nineue, fled to Ioppe: hopeles to conuert Ninue, untill he had been 3 dayes and three nightes in the VVhales belly as Christ should be in the belly of the Earth. SIMON Bar Ionas likewise fled from the Heathen: until at Ioppe God altered him. Ac 10 PVL might be thus repenting K. to whom God giueth power ouer Israel. Arā hitherto was mi-h-	15	Rest.
	15				16	
	16				1	
	17				2	
	18				3	3177.
	19				4	750 3178.
	20				5	
	21				6	3180.
	22				7	Rest.
	23				8	
150	24				9	
	25				10	
	26				11	
	27				12	
	28				13	
	29				14	740
	30				15	3189
	31				16	3190.
	32				17	
	33				18	
160	34				19	
	35				20	
	36				21	Rest.
	37				22	
	38				23	
	39				24	730
	40				25	
	41				26	3200.
	42				27	Rest. 3201.
	43				28	
170	44				29	PVL.
	45				30	
	46				31	
	47				32	
	48				33	
	49				34	720
	50					
	51					
	52					
	53					

Israel called Iuda. Aram falleth, Assur riseth.

Rest.

* IVB.

13

9

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Rest.

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Rest.

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Rest.

captined: yet fully restored to
Christ, with Edom or all
nations. *Act. 15.*

ZACHARY shewing the
Iewes destruction by Rome,
(before which the L. on mount
Oliuet told of Earthquakes to
come) saith: ye shall flee, Iehou-
uah standing on mount Oliuet,
as ye fled in Ozias dayes for
the Earthquake. Befere Amos.

IOEL telleth of swarmes of
Caterpillers, like Horses & with
Lyons teeth, causing famine.
The Locusts *Apo. 9.* (which ar-
fensed as hard Horses, & with
Lyons teeth, and haue Abad-
don of Cittim, their King)
cannot agree to any but to the
Popes spiritualitie: who strong
by policie and wealth, denoued
the fruits of other mens labours
in most of their kingdomes.

IOTHAM b. 28 of Ozias.
OZIAS yet can not be in that
Leprosy for sacrificing. Besides
a long time he must needs haue
to conquer the Philistines strö-
towne: the Arabians, in
Gur-baal, and Meünim,
and to buylde his great workes:
whereof some engines were, in
force lyke Gunnes, to shoote ar-
rowes and stones.

ESAY prophecyeth. Of Christ
he speaketh as an Euangelist: of
heathen cömon weales, he shew-
eth that their potentates that
seeme to be their stars shall fall
as a Fig tree casteth her Figs,
as in *Apo. 6.* the Romans do.

IOTHAM 16 y. 2. *Kim. 15.*
CHRIST sylleth the Temple
with

32 10

The Iewes would swallow up these 22 y. to remouue the Iubily, & the Chronicles end from our Lords death, Iudahs
Kings were recorded with many appendants, were as well to be wrested. Great men follow them blindly.

mightier the Allur. Heathen sto-
ries before Cyrus are but tales.

Homer knew neither Nine-
ue, Babylon, nor Ecbatanas
wealth: els he would not haue
brought Thebas Agyptias
for an example. *Il. 10. Str. 15.*

THE kingdom is by seditiö 22
Y. without a king, untill 38 of
Ozias, then Zachary reigneth
the fourth from Iehu 2. *Ki. 10.*
The Earthquake in Amos had
in Isracl his euents. Here their
state is tolde *Osc. 1.* to be Iez-
reel of Gomer the harlot: and
God breaketh the bow of Isracl
for the valley of Iezreel: when
Iehues wicked house smarteth
for Achabs, as did his for
Naboths. Notwithstanding
yet they be pityed Ruchama,
& Apeople-Ammy, as the
saythfull beathen are *Rom. 9.*
1. Pet. 2. But they shalbe unpit-
ied Lo-Ruchama, and No-
people Lo-Ammy: as we
were from Noes dayes, before
God taught all nations to repēt,
and to seeke Dauid. *Act. 17.*

ZACHARY 6 months.

SALLUM 1 month.

MENACHEM 10 yeeeres.

About this time lined Homer
Hesiod, & Gyg, the first that
was called Tyrannus. *Clem. 1.*
Str. who reigned in Lydia:
whose sonnes reigned unto Ha-
lys the ryner: where first settled
the most of Iaphets house. Of
him the lande is called Gog.
Eze. 38.

PEKACHIAH 2. yeeere.

Pekach hath part of the 51,
but more of the 52 as the com-
parisons after will show.

REZIN

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Before the
birth of

710

Iezreel
borne of Gomer.

690

680

3220.x 190

3230.x

3240.x

3250.x

260

Yet one fault caused an open de-
nouncing of captivity to his seed
serving Babels king. Esa. 39.
Sanacharib looſeth 185000.
The laſt parte of Ezek. 14.y.
might be a reſt: as Rabbagga-
thereth by 2.King. 19.

Upon

3290

REZIN of Aram recouereth
Elloth from Achaz: & when
Pekach had killed 120000 of
Judah both besiege Ierusalem:
Achaz trembled, unstayed and
unbelueing not willing so much
as to demaund of God for triall
a miracle. Esay telleth of Gods
faueur for Dauids house, that
a virgin shall beare Emma-
nuel, as Mat. 1. who is a child
and a sonne that beareth on his
shoulders principalitie, a won-
derfull counsellor, mighty God,
father of eternitie, prince of
peace, of whose mysticall large
principalitie and peace in Da-
uids throne there shalbe no end.
Tiglath Pileser captiueth
Galily, to be Lo-Ruchama
tyl Christ beginneth to preach
where Captiuitie began, Esa. 9.
Mat. 4. Pekach is kild by O-
see. Aram captined to Kyr
56 y. after Amos foretolde it.
OSEE k. 9. y. in one sort, & a-
gaine to the ninth after once he
was remoued. The kings of As-
sur are called for Ilr. & Iuda
Iareb that is defender. Ose. 5.
Osce sends Oyle for a present
to So King of Egypt: to win
his faueur. Salmanasar capti-
ueth him. His first y. was the
20 of Iotham. His third in the
second sort of gouernmēt, other-
wise his 12 was Ezekias his
first: his 7, the others fourth:
Then is Samaria besieged. His
ninth the sixt of Ezechias.
Then Gomer Israel beareth
Loāmy. They might wish the
Mountains to fall on thē. Ose. 10.
So might Ierusalem Luk. 23.
for their destruction by Rome:

E, and

Rest.

630

DIVISION.		Iuda.	WORLDE.	Israel.	CHRIST.
From the Sanacharib, or Sargō. 280 Rest. [VB.] 15	18	Upon Ezekias sicknesse the		and the prophane Romanes	5
	19	Sunne goeth backe 10 houres :	3300	for persecuting Apo. 6.	6
	20	30 y. after Achaz would not		Herodotus in Egypt heard	7
	21	take a signe: also after Emma-	☞	Sanacharibs story: but corrup-	8
	22	nuel was promised. After Em-		ted. Likewise of the Sunne tur-	9
	23	manuels birth 30 yeere on the	†	ned backe: and of a king that	10
	24	tenth houre of a certaine day in		was tolde from God how long	11
	25	an yeere when heauen opened		he should lyue. Herod. 2.	12
	26	Iohn Baptist sheweth Christ.		CIRVS is named lōg before he	13
	27	The like reuolution of time stir-	3310	is borne, declared a destroyer of	14
290 Rest. [VB.] 15	28	reth vs to make those matters.		Babel and deliuerer of Israel:	15
	29			a buylder of Ierusalem, and	
	1	MANASSES 55 yeere.		vncted of God. Esa. 44 & 45.	
	2	Under him Esay was sawed		Here now Iudah is saued in	
	3	to death. Talmud in Ieba-		part for the Oyle. That is	
	4	moth lese 49. That is touched		Christ. Esa. 12. By Iehouah	
	5	Ebr. 11. They were cut with a		their God. Ose. 1. But Israel	
	6	sawe. Of him doth Oecume-		is scattered amongst the Heathē.	
	7	nus vnderstand it. Iustine		To Calach and Abor and the	
	8	martyr also objecteth the same		Cities of Madai. 2. King. 17.	
290 Rest. [VB.] 15	9	to Trypho.		Further then Damascus who	610
	10	Manasses was once worse then	3320	were caried to Kyr. Amos 7.	
	11	any Chananite, and is caried		and beyonde Babylon. Act. 7.	
	12	by Assur to Babel. Then he		I agree with them that take	
	13	repented. The King of Assur		Calach and Abor here for	
	14	now ruling, seemeth to be A-		Colchis and Iberia as heathē	
	15	farcha-don, or Sardan.		name countries, and with their	
	16	He is that Osnappar that set		observation out of Herodotus	
	17	more dwellers to Samaria: who		the oldest Greeke story: who	
	18	were continuall molesters of		speaking of Circumcision used	
300 Rest. [VB.] 15	19	the Iewes. Ezr. 4. Neh. 13,		in Colchis, is thought therein	600
	20	and lothed of them, Ioh 4.		to mean Israel scattered there:	
	21	Babel at this time was of smal	3330	Abrahams sonnes multiplying	
	22	reputation: dwelt in by stran-		like as the stars are in number,	
	23	gers: the Palaces turned to		myght soone fill Togarmah,	
	24	watch towers, and brought to		and Turkes Countreys: who	
	25	ruine. Esa. 23, 13.		now holding Circumcision, and	
	26	TIRKANA, K. of Cush or		reteining the names of Abrahā	
	27	Ethiop may well be that Te-		Selyman or Salomon, Io-	
	28	archon that Strabo sheweth		seph, and such, shewe whence	
310 Rest. [VB.] 15	29	to haue bene of great power:		they come for great part: and	
	30	Geogr. 15. Where also he recor-	3340	ioyne with Ismael. Where	520
	31	deth Nabocodrosor to haue		marke, that as for Idolatry they	
	32	ben counted of the Chaldeas as		fell: so in Europe men falling	
	33	famous as Hercules was to		from Christ by Idolatrie, are	
	34	any. Before Pul Arā had greater		punished them as they were by	
				Assur,	

DIVISION.		Juda.	WORLDE.	Israel.	CHRIST.
From the		35	ter same then Assur as we read	Assur, for the same sinne: for	Before the
		36	in the stories of Gods Booke.	they rysing from Euphrates,	birth of
		37	Whereby we must iudge that	Apoc. 9. and 16. overthrowe	
		38	the late writings, supposed old,	Rome or Babylon for wor-	
		39	that make Assur the first of 4	shipping of Images.	
320		40	Monarches, & fro anciēt time	3350 Touchyng the staying of the	
		41	great, those deserue smal credit.	Sunne, it was for that age when	Rest.
		42	Since Pul, Assur pildc many	Christ was promised to come	
		43	coūtries, & grew to be a tree, as	of a Virgin, to the first king that	
		44	Ez 31. but now they begā to fal.	did belecue it, the same in force:	
		45	NAVM prophecies of a ruine	that the Sunnes Eclipse was to	
		46	to Nineue, and Abakuk of	the Centurion, Mat. 27. to	
		47	the Chaldeans to arise: who	make him acknowledge the Son	
		48	soone grew to be as great a Tree	of God. Consider nowe the	570
330		49	Dan. 4 as Assur had bin. That	malice and folly of the Heathē.	Rest.
		50	would the Iewes then no more	3360 Merodac King of Babel sent	IVB.
		51	belecue that Babel should ma-	to Ierusalem to demaund of	16
		52	ster them: Then they beleued	this matter. That in Scripture	
		53	Paul. Act. 13. citing Aba-	we learne. Yet the Chaldean	
		54	kucks wordes, of Gods wrath	Astronomers would suppress	
		55	to make an end of them.	all this: who in Ptolomy of-	
	I		AMON 2 yecres.	ten mentionyng Eclipses about	Rest.
	2			these tymes, passe over this mi-	560
		1	IOSIAS 31 yere. Who was	to a wicked tale: That, for	
		2	named long before: When the	3370 Hercules byrthe the Sunne	
340		3	Alter at Bethel rented. 1. Ki.	made a longer nyght. Lucian.	
		4	13. It may very well be, that	yet here their tale somewhat	
		5	Manasses the grādfather after	toucheth a trueth.	
		6	his repentāce, did thinke of that	ELIAKIM, or Ichoiakim b.	Rest.
		7	Prophecy, and sawe that well		
		8	might his nephew performe it,	IOACHAZ, Iohn, or Sal-	
		9	after that Israel was captined.	lum borne. Elder thē his eldest	
		10	In the 8 yere of his kingdome,	brother in reign. 1. Ch. 3. though	550
		11	When he was a very chyld (yet	in byrth two yecres younger.	
		12	hee was Father to Eliakim)	3380 IEREMY prophecieti.	
350		13	thē he sought y God of Dauid.	Iere. 1, 3. He laboreth to keepe	Rest.
		14	In his 12 y. he destroyed Idols,	Iudah from beyng caryed to	
		15	and brent Popelike Baelistes	Babel, as into a wildernes 40 y.	
		16	boxes. In his 18 yere, he kept a	before the thyrd Captiuitie,	
		17	very solemne Passeouer.	that which followeth the Tem-	
		18	MOSES originall that was	ples burnyng. To that locketh	
		19	hid in the Temple is reade to	Ezek. 4. After that, three or	
		20	Iolias, who weepeth at the pro-	four yecres, he laboreth to keep	
		21	phery of transmigration.	the remnaunt in the land: but	
		22	Mathanias, or Tzedek. b.	preuayled not.	
360		23	Tzephaniāh prophecieti, what	3390	
			Tze-	E 2	His

An abridgement of fortie yeeres. Ezek.4.

24	Tzephan Iah : stored hath	339	His warning, before the destruction of Ierusalem, and the losing of the land, was equall to the time, which they spent in the wilderness, before they entered into the land. Both of fortie yeeres : the one, an yeere for a day that they spent in viewing the land : the other an yeere for a day that Ezekiel lay on the second side. So our Lorde graunteth them 40. yeere, after his resurrection : according to the dayes in which he appeared vnto them.	Barbinel compareth Ier. 40. y. with Moses 40 and Talmud in Saneirin. sayth from P. 95. Christs kingdome in Iudah shall be 40. yeeres. They speake well.
25	God (as Moses told. Deu. 32.			
26	34) for his peoples sin. All Iu-			
27	dah shall be utterly destroyed.			
28	Namely the kings sonnes shall be			
29	visited: as in Ieremy God tea-			
30	cheth Salomons house shall end.			
31	Iosiah dieth in peace, aged. 38.	340		
	though by an arrow: fro a k. that			
	would haue no war with him.			
	Ioachaz made eldest, 3 month.			
	Ichoiakim reigneth by Phar.			
	Necho: in all xi. y. He sinned			
	maliciously, gainst God. In his			
	third Neb. cometh gainst Ier.			

Ezek. 4. 6.

Iere. 7. 14.

2. King. 23. 21

2. Chro. 34. 21

Sophe. 1.

2. Kin. 23. 29.

The fifth calamitie.

2. Chr. 35. 20.

2. Kin. 23. 34.

The sixth calamitie.

Iere. 27. 12.

Iere. 26. 23.

Dan. 1. 1.

Iere. 25. 1.

Dan. 1.

The seventh calamitie.

THE state of the fourtie yeeres of *IEREMIE* is more largely handled in Gods booke, then that euery yeeres story may be touched once in one line : wherefore I wyll so farre breake off the Chronicle, as to make some discourse of things falling out within it. All *IOSIAS* dayes *IEREMY* taught freely, that *IERUS ALEM* should be as *SYLOH*. The king reformed his state, kept a most solemne Passeouer, and looked for captiuitie: but God reioined it vntil his death. *TZEPHANIAH* after reformation, warneth the kings sonnes of Gods iudgement, and blameth many for cloffe Idolatrie. On *EGYPT* they stayed, whose king *NECHO* killed at *MAGEDDON*, *IOSIAS* the vncted of *IEHOVAH*. That *ZACHARY* remembreth. *Cha. 12.* and sheweth, that such shall be their mourning for killing of *CHRIST* : but to better comfort. Then *Necho* helde *CARCHEMYS* against *ASSUR*, and displaced king *IOACHAZ*, carrying him into *EGYPT*, and placed *ELIAKIM* king in *IUDAH*, changing his name vnto *IEHOIAKYM*. In the first yeere of *Iehoiakym*, *Ieremy* doth prophecie, that *SALLUM* or *IOACHAZ* shall not returne from *EGYPT* but dye there. *Ch. 22.* That *NABUCHADNEZAR* shall be king of *BABEL* : and *TZEDEKIAS* of *IUDAH* : that *IERUS ALEM* shall be made as *SYLOH*, *UR?AH* is kylde, & *?EREMY* quit. His thyrd yeere ending, and much of his fourth, is the fyrst of *Nabuchadnezar*. Then *Ieremy* prophecieth that *NECHOS* Garrisons of *CARCHEMYS*, and all *EGYPT* shall be subdued by *Nabuchadnezar*. The former presently tooke effect. *Nabuchadnezar* commeth against *Ierusalem*, and *Ieremy* telleth againe more particularly of *Nabuchadnezars* power and kingdome to be great for seauentie yeeres : and of *Ierusalem*s desolation for seauentie. Then *Ierusalem* besieged is taken, *?EHOAKIM*, *DAN?EL*, *ANAN?AS*, *AZAR?AS*, and *M?SAEL*, with others of the kings stocke, are brought to *BABEL*. The king is sent home againe, and made tributarie to *Nabuchadnezar*. The same yeere: and the

An abridgement of fortie yeeres. Ezek. 4.

the next *Jeremy* lamenteth *Ierusalem*. *BARVC* is his Scribe, readeth his Lamentations: which *IEHOAKYM* cut in peeces: thereupon God telleth that he shall be buried as an Asse. Three yeeres *Ieoakym* serued *Nabuchadnezzar*, the next he rebelleth. Three yeeres *Daniel*, *Ananias*, *Azarias*, and *Misael*, bestowe in Chaldean studies: hauing shewed rare care and courage in straight obedience to *MOSES* ceremonies. When *Ieoakym* rebelled, then the other are found ten tymes better learned then the *Chaldeans*, by the kyng: and appointed of him to serue in his Court. So *Esaies* prophecy is fulfilled. 2. *King*. 20. *DANIEL* had also skill in Visions and Dreames: whose case I compared before with *IOSEPHS* for time of shewing skylle, for kings affection, for excelling Magicians, for aduancement to the maintenance of their brethren. Two yeere after he had shewed the kyng the dexteritie of his studie. The king in one dreame seeth how *BABEL* alone, *MADAI* and *PARAS* ioynly, & *AVAN* fyrst ioynly, after parted, in *EGYPT* and *BABEL* should rule many Nations, and afflict *EBER* vntill the birth of our Lorde, the king of all kings: as *Esa*. 9. This he saw in one Image, and forgate his dreame. *DANIEL* saw the same: remembred it: taught it the king: is made a great man: preferreth *Ananias*, *Azarias*, and *Misael*, to be rulers in *BABEL*. Soone after the king setteth vp a great Image: and casteth *Ananias*, *Azarias*, and *Misael*, into a Fornace of flaming fyre, accused to refuse the worshipping of it. VVhen they went into the Fire *IEHOVAH* went with them: and *Nabuchadnezzar* saw one like the sonne of God. By fayth they quenched the force of fyre. The king is amazed, maketh it death to speake amysse of their God: yet *Ieoakym* in *Iudah* repenteth not, of oppression, and bloudshed, and sacrilege, and vnloyaltie. *Ierusalem* is againe taken: *Ieoakym* bound fyrst: at the last, cast away vnburied, as an Asse deserued. *IEHOIACHIN* his sonne is now eyghtene yeares olde, who was ten (when *HE* the Father) was made king: he was king three moneths: of him *Jeremy* tolde, that none of his seede should sit vpon *DAVIDS* throne, and that he should dye chyllesse. *MATHANIAS* his brother by generall terme of coosenage: His fathers brother properly, in succession his sonne is made king by *Nabuchadnezzar*, as God tolde *Jeremy*. Foure yeere *Jeremy* laboureth to teach how nations must beare the yoake of *BABEL*: After *Iechonias* and *Mordochay* were caryed away. In his fourth yeere *ANANIAS* prophesyeth falsely: that within two yeeres God will breake the yoake of the king of *BABEL*, and restore *IECHONIAS* home, and all that were caryed with him: *Jeremy* telleth *Ananias* that for his false prophecie he should dye that same yeere: which death of his fell out as it was foretolde. The same yeere *Jeremy* writeth to *Israel* caryed to *Babel*, that they should looke for the ende of seuentie yeeres before they looked to returne. Also, he sendeth to *Babylon* a prophecie of the fall of *Babylon*, larger then that in *ESAY*. Chap. 13, & 14. & 21. Or that in *ABAKUK* Chap. 2. and charged the bearer *SARATAS* ruler of *Menncha*,

Iere. 36, 15.
Iere. 22, 19.
2. *King*. 24, 1.
2. *Chro*. 36, 6.
Dan. 1, 8.
Leuit. 11.

Esa. 39, 6.

Consider *Daniel*. Chap. 2.
with the 7, 8,
and 11.

Dan. 3.

Esa. 43, 2.
Ebr. 11, 34.

The eyght calamitie.
2. *King*. 24, 8.
The ninth calamitie.
Iere 22, 30.
2. *Chr*. 36, 10.
1. *Chro*. 3, 15.
2. *King*. 24, 17
Iere. 27, 5.
Iere. 28, 3.
verse. 17.

Iere. 50. and
Chap. 51.

An abridgement of fortie yeeres. *Ezek. 4.*

Apoc. 18, 21.

Apo. 17, 5.

Iere. 28, 17.

Iere. 29, 22.

Iere. 29, 32.

Ezek. 1, 1.

Est. 2, 6.

Eze. 40, 1.

Ezeki. 1.

Apoc. 3, 7.

who was sent from *TZEDEKIAS* to *Babel*, that he should reade the Prophecie at *Euphrates*: then should he tye it to a Stone, and cast it into the myddle of *Euphrates*, saying: Thus shall *Babylon* be drowned. The lyke are we taught. *Apo. 18.* touching *ROME*, called *BABYLON* in a mysterie. Then a mightie Angell tooke vp a Stone lyke a great Millstone, and cast it into the Sea, saying: with such violence shall the great citie *Babylon* be cast, and shall be no more found. As *Jeremy* writes to *Babylon* to keepe *Israel* in true patience, and hope of deliuerance: so false Prophets in *Babylon* resisted him: One *ACHAB* and *TZEDEKIAS*, of whom he prophecyeth that *Nabuchadnezzar* will make them an ensample, and a byworde of myserably cursed: burning them in fyre. We may be sure so it fell out, because they stirred men to fall away from his obedience. He that spared not the *Chaldeans*, *Dan. 2.* would not spare them. Also in *Babylon* there was a man called *SAMAI AH*, who wrote to *Ierusalem* against *Jeremy*, that he should be clapt vp in Lytle-ease, for writing to *Babel* that theyr captiuitie should be long. *IEREMY* from God sendeth him a bitter answere: He calleth him a *Neclomite*: which is, a Dreamer. It may be his familiy came of *NACHAM* *1. Chr. 4, 19*, and as he pretended, that the punishers of *Jeremy* should follow *Iehoiada*: so might *Jeremy* taunt him, that he was rather to be called a dreaming *Neclomite*, then a Noe-like *Nachamite*: for of *Nacham*, (which meaneth comfortyng) had *NOE* his name. *Gen. 5.* Of him *Jeremy* wryteth, that in *Babylon* his family shall perish.

When *Jeremy* had beene thus resisted, by false Prophets, God styrreth vp *Ezekiel* to perswade the remnant by wryting, that they should be carryed to *Babel*. He was captiued when *Iechonias* and *Mardochai* were. His example, and the experience of two Captiuities myght haue warned them not to sturre vp wrath: but to marke how *Israel* pylde by *PUL*, captiued and pylde in part to straight slavery by *Tiglath-Pel-esar*, had full payment to bondage by *Salman-asar*. So *Indahs* Citie already surprised twise by *IEHOIAKIMS* frowardnes, was now past hope of abilitie to resist one set vp a Conquerer for theyr sinnes, when they dayly more and more prouoked Christ agaynst them. The thyrtyeth yeere after the solemne Passcouer, and finding of *MOSES* originall, *EZEKIEL* seeth the glory of God and Christ: also he seeth the mynistry of the Angels, which in wit excell, in might are strong, in seruice vnweary, in quicknes flit: them he saw in forme of bodyed weights, bearing in part the forme of a Man, of a Lyon, of an Oxe, of an Eagle: they had also wynges: and a voyce was heard: of the blessed glory of *IEHOVAH* from his place. The Christians redeemed from the Heathen, haue much the lyke. *Apoc. 4.* Here were also wheelles within wheelles, with fellyes full of eyes: whereby the creature ruled by an endles foresight, ought to be meaned. There appeared besides vpon a Sapphyre throne the lykenes of a man, with the sight of fyre myxt with the Raynebowes coloure. So

Christ

An abridgement of fortie yeeres. *Ezek. 4.*

Christ sheweth himselfe afore the end of ten Calamities named *Esa. 6.* Now *Ezekiel* in Table, Dyet, and lying on his Sides, betokeneth that *Ierusalem* by siege, and famyne, shall be taken: wherein note specially the tyme, applying a day to a yeere. Three hundred and ninetie dayes represent so many yeeres from the falling away by *IEROBOAM*. By so many yeeres shall *Ierusalem* be destroyed, and left desolate. In the end of them, when you are within fortie of the last, on the other side, was *Ezekiel* to lye fortie dayes for a new remembrance of the sinne of *IUDAH*: who should be destroyed as a foresayd: and that when fortie yeeres should be accomplished in the preaching of *Jeremy*, whom they so much despised. Famous would God haue the paynes of that his seruant. The same tyme *Ezekiel* shauing his head, and parting the hayre, sheweth *IUDAH*s case. One parte he burnt with fyre: an other parte he cut with a sworde: the thyrde parte he scattered into the wynde. One parte he bound vp: and soone after he brent also that part. So *Israel* should perish in besiege by famine, pestilence, and such dispertion, and a small remnant for a while left with *Gedaliah*, should soone by *Ismael* come to nothing. The next yeere againe he seeth the glory of Christ, leauing the Temple, the Cherubim accompaning, and goyng to Mount *Oliuet*. The lyke forsaking of the Temple Christ shewed with his Disciples in the dayes of his flesh, *Math. 24.* But *Iudah* knew not God in Christ, reconciling the worlde vnto himselfe. Thus the two yeeres confute *Ananias* the false Prophet.

In the seuenth of *Tzedekias*, *Ezekiel* telleth that *Israel* brought from the *VVildernes* into the PLEasant LANDE, shall be brought againe into the *VVildernes* of the Heathen. Note that to be the name of *Chanaan*, the PLEasant LANDE in *Eze. 20.* and *Dan. 8.* and PLEasant Mountaine. *Dan. 11.* for *Syon* or *Ierusalem*. In that yeere *Ezekiel* calleth *Tzedekias* a prophane bad man: and telleth of his abasing, and *Iechonias* aduancement: and the Crowne ouerturned, and that the Kingdome shall be no more vntyll HE commeth to whom it belongeth. He meaneth thereby CHRIST: who shall sit vpon the throne of *DAVID* for euer. *Luk. 1.* To this place of *Ezek.* respected *Nathaniel*, when he sayth to the Lord: Thou art the Sonne of GOD: thou art the king of *ISRAEL*: acknowledging that he was come to whom it belonged. In the yeere of Rest, Seruants were made free according to *Moses*: whome their Masters made bound againe against the Lawe: thereupon *Jeremie* telleth of their bondage.

In the ninth yeere of the second Captiuitie, that is since *Iechonias* *Mar-dochai*, and *Ezekiel*, were carryed captiues; and *Tzedekias* was made King: the tenth month, the tenth day of the moneth, *Ezekiel* is tolde in *Mesopotamia* that, *Nabuchadnezzar* that very day in *Iudea* layde siege to *Ierusalem*. Then God lykeneth *Ierusalem* vnto a pot seethyng full of flesh, vntyll all be marde. *Ezekiels* wyfe dyeth: for whom he is forbid to mourne, as his peoples sorrow for the chyl dren of *Ierusalem* should be greater then

open

Ezek. 3. & 4.

Ezeki. 5.

Iere. 41. 2.

Ezeki. 20. 7.

Dan. 8. 9.

Dan. 11. 16.

Ezeki. 21. 26

Luk. 1. 31.

Iohn. 1. 49.

Deut. 15. 12.

Iere. 34. 14.

Esa. 2.

2. King. 25. 1.

Iere. 52. 4.

Iere. 39. 1.

Ez. 24. 2. 6. 16

An abridgement of fortie yeeres. *Eze. 4*

	open mourning myght expresse. Notwithstanding all this, at <i>Ierusalem</i> little thought they that their Cittie should be destroyed: and <i>Ieremie</i> is in Prison, for saying that God would deliuer <i>Ierusalem</i> into the hand of the king of <i>Babel</i> . Fyrst in straight prison. <i>Cha. 37.</i> after in the court prison, after that in a dungeon, thence is brought agayne to the court prison, wherein he taryeth vntyll the Cittie is taken. In <i>Tzedekias</i> tenth yeere the Prophet buyeth a peece of ground of <i>Chanameel</i> his vnckles sonne, in token that after theyr caryage to <i>Babel</i> , there shall be for <i>Iudah</i> a returne, and policie to buye and sell. The same tyme he confirmeth the people in expectation of Christ: which couenant is stronger than the heauens order. The same yeere <i>Ezekiel</i> prophesyeth that <i>Pharoah</i> king of <i>Egypt</i> (who had bene as a Reede to the house of <i>Israel</i>) should be ouer-runne, as before <i>Ieremy</i> had tolde. <i>Chap. 44.</i> And in these tymes of siege, extreame sorrow befell in <i>Israel</i> by plague, famine, and sworde. Fathers did eate theyr chyldren, and chyldren theyr fathers. <i>Moses</i> foresaw and foretolde that. A greater desolation is after tolde, when <i>CHRIST</i> is vtterly denyed by them. In the eleuenth yeere of <i>Tzedekias</i> , the fourth moneth, the Cittie is taken: Then <i>Nergal</i> , <i>Sarezzer</i> and other Nobles of <i>Babylon</i> enter into it. The Heathen make <i>Neriglissarus</i> one of the kings of <i>Babel</i> : a pettie king well he might be vnder <i>Nabuchadnezzar</i> , but none of the chiefe three, for whose reigne only <i>Iudah</i> should be in <i>Babel</i> . These Potentates of <i>Babel</i> executing the iudgement of Christ, by the close assistance of his Angels, are perfourmers of that vision which <i>Ezekiel</i> saw in <i>Tzedekias</i> sixt yeere; when Angels lyke men come from the north Gate, then another man marketh them in the Forehead that mourned for the sinne of the Cittie, that they might be kept safe. That falleth out in <i>Ieremy</i> , <i>Baruc</i> , <i>Abdemelech</i> , and such godly. So in the spirituall fall from the fayth to Idolatry, which the <i>Apocalyps</i> reuealeth: An Angell commeth from the East, and sealet a great number: who make seauen Trumpeters against <i>K. Abaddō</i> . Now by night <i>Tzedekias</i> fled through the kings Garden, and through the gate betweene the two walles: and he wente through the fields: the <i>Chaldeans</i> ouertooke him at <i>Iericho</i> : brought him to <i>Riblah</i> , condemned him, slew his chyldren before his eyes, and brought him to <i>Babel</i> : but he neuer saw <i>Babel</i> , being made blynde before. This, <i>Ezekiel</i> was taught in <i>Tzedekias</i> sixt yeere, when he was commaunded to prepare instruments of transmigration: and to change place before his peoples eyes on the day light: and in the night to goe forth before them, and dygge a hole in a wall, and to bring those that beheld him through that hole: then he was to couer his owne face, that he should not see that Land. Thus the wheelles of Gods gouernement appeare full of eyes, that so accordingly ruled <i>Tzedekias</i> case. The nintenth yere of <i>Nabuchadnezzar</i> the first month <i>Nebuzaradan</i> burned the house of <i>IEHOVAH</i> , the kings house, and all the Nobles houses. Now we are come through the fourtie yeeres, <i>Exc. 4.</i> which end the third chaine.
<i>Iere. 37. & 38</i>	
<i>Iere. 32, 7.</i>	
<i>The. 19. of Nabuchadnezzar.</i>	
<i>Ier. 32. & 33.</i>	
<i>Ezek. 29, 1.</i>	
<i>Ezek. 5, 10.</i>	
<i>Dent. 28, 35.</i>	
<i>Dan. 9, 27.</i>	
<i>2. King. 25, 2.</i>	
<i>Iere. 39, 3.</i>	
<i>Iere. 52, 8.</i>	
<i>Iere. 26, 8.</i>	
<i>Ezek. 9, 3, 4.</i>	
<i>Apoc. 7, 8, 9.</i>	
<i>2. King. 25.</i>	
<i>Ezek. 8.</i>	
The tenth calamitie.	

Now to the continuance of the Chaldean kingdome: *The fourth Chaine.*



Holde it good to returne backe vnto the beginning of
 the Chaldean kingdome : to satisfie all doubtēs tou-
 ching the times of it : and the number of theyr kings.
Jeremy in the first of *Nebucadnezar* telleth that nations
 shall obey the King of Babel, 70. yeeres. chap. 25. 11.
 So the reckoning of 70. yeere, must be from Babels
 first yere : And with this all Ebrewes agree. One terme
 vsed in shortnes of meaning. *Dan. 9. The DESOLATION (of Ierusalem)*
 made the vnacquainted itagger. Likewise, that the Land should pay her sab-
 bathes, and rest 70. yeere, *Leuit. 26. 2. Chro. 36*. Now in most exact trueth,
 the desolation and rest was in part from the first battering of *Ierusalem*,
 and cariage of any from the countrey. A second captiuitie folowed: when
Iechoniah was captiued. That company is called a *Basket of good Figges*,
 And that time is called the 8. yeere of *Nebuchadnezar*. And thence *Eze-
 kiel* reckoneth, being in *Babylon*, and neuer from the *Babylonian*: But from
Iosiabs passeouer, and from *Choniahs*, 5, 6, 7, 9, 10, 11, 12, 25 (or 14 after
 the city was strocken) and 27. So in 2. *King. 25.* the 37. of *Iechoniahs* im-
 prisonment, being the first of *Euilmerodac* the whole of *Nabycadrazor*
 may be gathered 45. But the holy Prophets would not bring into their
 workes, the whole date of a profane King. *Jeremy* also beginneth his ac-
 compt from *Iosiabs* times, from his 13. as is noted: and the first of *Neby-
 cadnezor* is 23. from that also the fourth of *Ioakim* is ioyned to *Nabycad-
 razars* first, as *Ioakims* third, by *Daniel* is named with him. So the tenth of
Zedekias is ioyned to the eighteenth of *Nabucadrazor*. *Ier. 32, 1.* He menti-
 oneth the fourth of *Iehoiakim* thrise, his first once, and his fift once, *Zede-
 kias* first, *Chap. 28.* his 9, 10, 11. So he nameth *Nabucadrazars* first, *Cha. 25.*
 his 18. *Cha. 32,* his 19. and his 23. *Chap. 52.* And the chapter which en-
 deth the kings, is also the end of his booke: with a little change of fewe
 wordes, as the kings name *Nebucad-rezar* and *Nebucadnezar*, (which hath
 seuen varieties in the Prophets, as the *Massorites* note) and other matters
 of some few particulars. And thus the Prophets handle the parcels of the
Babylonian Chaine, for fastening the 18. vnto the taking of *Ierusalem*
 aboue eightene times: vnwilling, but for bare necessitie, to recorde a
 prophane kings yeeres. Onely his first, for setling with *Iudab*, and his 18.
 for taking the citty, and his 19. for burning the temple, and his 23. for
 the poore remnant are in record, namely. And as *Ieremie* beginneth the
 scauentie, so hee onely all the captiuitie time, dooth in expresse wordes
 cite the whole number: and that twise, a prophesie. and lawfull testimo-
 nie of two sayings. Once in the fourth of *Ioakim*, before *Ierusalem* was ta-
 ken, *chap. 25, 11.* and againe in *Tzedekias* dayes, after the captiuitie of *Iecha-
 niah*:

Daniel rea-
 cheth hence
 vnto *Ier. fall*
 by the *Rom.*
 600. y.
Iere. 25. 1.
 70. y.

Iere. 24.
Ezek. neuer
 reckons from
 the *Babyloni-
 an*: so that they
 erre often that
 take his spee-
 ches from Ba-
 bels first.
 No prophane
 king out of *Is-
 rael* hath his
 whole reigne
 dated in
 Scripture :
 though *Iewes*
 hold *Beles-
 zars* thrid his
 last: fro *Dan. 8*
Neb. his name
 is 7. Wayes
 written in the
 Ebrew: as the
Massorites
 note: of which,
*Nauocodro-
 sor* in *Str. 15*
 is after one of
 their strangeſt.

The fourth Chaine.

niah : and this to all : to the elders , to the priests, and to the prophets, as *Daniel*, and *Ezekiel*, whom *Nebuchadnezzar* had caryed away : chap. 29. 10. VVhen the time is past others remember it, *Ezra*, 2 *Chro.* 36. 21. *Zach.* chap. 1. 12, and chap. 7. 5. And the most gracious *Daniel*, sheweth his hartie affection vnto *Jeremy*, in bringing him namely for the 70. chap. 9 And, being in *Babylon* he would not once mention the date from the prophane Kings : though he began with the first captiuitie, and only doth mention it : he disdayned to honor the *Chaldean* with any date. Yet when he had bene three yeeres in *Babel*, and examined for study by the king, and endued with prophecie ; he taketh a date from that examination time : Saying after two yeeres, in the kingdome of *Nebuchadnezzar*, & c. *Daniel* was made a great man : as by his name *Beleſis* heathen do extoll him.

Beleſis, that is Bel-aſar is a famous Chaldean, in Bion, Alex. Poly-histor, Diodor, lib. 2. Agathias lib. 2.

Daniel in date of two y. calleth Iosephs case into mind: as likewise by Moſes Ebrew phrases in Iosephs story, some neuer else where used. The ignorance of this breed fond expositions : as in the editiō of Rome 1587. So in the text of Dan. ch. 3. 18. is put without all warrant: But the Iewes taught so : as Sed. Ol. Rab.

And *Ezekiel* doth twiſe beare him witnesse: comparing him with *Noah* and *Iob* : in the sixt of *Iechoniah*s imprisonment. And in his twelfth, vpon the third captiuitie, the basket of bad Figges (*Iere.* 24.) he daunteth the King of *Tyrus*, by *Daniel*, who by wiſdome found wealth, and knew all hid things. And touching our wittes, in his date, from his owne examination, he maketh vs amazed: how the second yeere in the kingdome of *Nebuchadnezzar*, can be after three of his reigne : so that we feigne two *Nebuchadnezzars* : a Father and a sonne : not seeing how thereby we disanull *Jeremy*, who limiteth seruice, (speaking in the beginning of *Ionkims* reigne,) but vnto *Nebuchadnezzar* his sonne (that is *Euil-Merodac*) and his sonnes sonne, that is, *Beleſh-zar*. So *Daniels* wit, for his Royall minde of date from his owne, as it were coronation with wiſdome, made olde *Greeks* at their wits end. They expoūd for the true Ebrew the SECOND the EIGHTEEN I H, at *Nabuc* : his Monarchy forsooth : whereas *Daniel* was famous and of princely wealth, by that time, and not then first aduanced. *Ezekiel* is likewise extreamely mistaken for chap. 40. as beginning the captiuitie from his owne deportation : who neuer taketh accompt from the first captiuitie, that his nation should not be in danger, for mention of *Babel*s full time. VVhen the 70 are ended, then it was boldly expounded by *Daniel* & in *Bel-esh-ars* first a vision of ſal is recorded, againe in his third : that the Iewes might know and none of *Sheſhac*, when king *Sheſhac* should drinke. And thus much for the yeeres ſeuerally : that we may better ſee what wiſdome God ſheweth in the workmanship of this fourth Chaine: and none count these matters ſmall, by ignorance whereof, *Jeremy*, *Daniel*, *Ezekiel*, *Zachary*, be commonly mistaken for the 70. y. to the diſturbance of all the preſent liues, and the whole frame, ſince the Iubilees began. *Zachary* alſo muſt be expounded carefully for 70 y. twiſe told. They are ſpoken 84. after *Ieruſalem* was taken, in cha. 2. & 86. in cha. 7. So that he meaneth not the diſtance : but the 50 and odde y. of captiuitie, part of the famous 70. are meant by him. For the hardnes of the ſhort ſpeech, the Iewes place the temple building at 18. after the returne : that is 70. after *Ieruſalem* flamed, though they knew it to be at 32. after the returne : by *Ab. Ez.* and *Saad*. Now we may proceede in our ſhort tenour.

DIVISION. Iuda a Lionesse. **WORLD.** Babel, Golden head. **CHRIST.**

Rishbert rests bad wife to cast all by seawes, for Eze.
14.y. & this last, for so they must fall out fifty
Rest.

390 From *Israels* linne vnder *Ierobam*, Fräc & Span by *Obadias* 2 terms:
40. y. Since *Jeremy* preached. *Eze. 4.* so I derry *Chriffs* as I bey doc *marwars.*

* *	The first captivity.	1	2	3	4	5	6	7	8	9	10	11	The 3 ^d . captivity.	bad Figses.	Yet 4 y. a remnant was left.
4	5	6	7	8	9	10	11	The 2. captivity.	good Figses.	427 y. from the Temples foundation.	Bad Iemes taught us to call				

THE DESOLATION of
Ierusalem, the first captiuitie
and rest for the Land 70. yere,
Leuit. 26. 2. Chr. 36. the middle
of time, Abak. 3. betwixt Sam.
& redemptiō. Ioakim rebels :
Daniel is aduanced, & his 3
fellows quēch the fire. Ioakim
buried like an Asse. Chō. 3. M.
× TZEDEKIAS 11 yeere.
Sardan-pul loseth Assur. Belesis
or Baltasar stirreth Babel to this
victory, for telling it from God.
EZEKIEL prophecieth 30
yeeres after the finding of
the Booke of the Lawe.
This Rest is worthy marking.
IERVSALEM is besieged.
EZRA b. before Seraia dyeth.
IERVSALEM is takē, & the
temple burnt. Then the vissonie
fire of Ezekiel taketh effect.
Cha. 10, 2. So Apo. 8. whē
Antichrist riseth, Christ frō him-
selfe the Aker casteth asyre a-
gaynst the prophaners of Ieru-
salem, sent frō Heauen, Ap. 3.
Israel seeming to be dead bones
shall returne. Gog & Magog
× shal vexē thē : so Iauā in Asia,
for Gygs house nowe myghtye
in Croesus, is tearmed: Hence
Gog & Magog is borrowed,
Apo. 20. Obadias telleth E-
doms ruine, and a restoring to
Iacob : to inhabite Chanaan
from Sarepta to Separad.
In the 25 y. of Ezekiels capti-
uitie 14 y. after the citie was
× stroken (That time, as the 18 of
Iofias was the middle of a Iu-
bilee) then Ezekiel seeth a
citie called IEHOVAH
There. That Christ buildeth.
Heb. 11. and Apo. 21.

Nabu-

Olympiad, 48. Clem. 8. y. *before* So-
 Crofus could not see Solon, unless Cy-
 rus was much in Nab. his days: as they
 might be: by his 100 y. of life.

The fourth Chaine of 70 yeres. BABEL reigneth 70 y. 1er. 25. 11. Nabucadnæzar king 45 y. of Babel, the land of Merchandize, Ezek. 17. of Nemrod. Mich. 5. 6. where the one common tongue was made 70: and the Ebrew by this captinitie is ended from common use. Elias Massor. Darius the Madai b. when Nabycadnæzor made a king in Iuda. Dan. 5. His kingdome is a Mountaine destroying: a Lion with wings, comming out of a Sea: and the head of the Image. From hence in part Rome hath the image of the Beast, the mouth of a Lion comming out of a Sea: and in the Popes supremacie a mountaine of fyre cast into the Sea. Also, hence Rome is called Babylon in a mystery. Ap. 17

Egypt after Ierusalem's siege, contended with Babel: against whom Ezekiel prophcieth in Chonias 11 y. Cba. 31. Then also against Tyrus Cha. 26, 27, 28. againe in Chonias 27. or Nabu. 34. Cba. 30. Then was Tyrus overthrowen. From the destruction of Tyrus many speeches are borrowed Apo. 18. to assure vs of Romes fall. Soone after Tyrus, Egypt is subdued.

And then Bel-tash-Azar is the great man. Dan. 4. His name is: Bel-laieth vp store. The Kings, Bel-sh-azar is all one. By displacing a letter Daniel maketh both contrary. Bel-es-h-zar. Cba. 7. Bel hath a fyre of sorrow: and Belt.ash-zar. He brake out a fyre of

F 2 sorrow

Examples of Olymp. variety. Δ^7 ? Chilo is in the 6 or 56. Thales flourish in the 7. by Phlegon. b. in 35. Cambyf. in 25. Polycrates in. 52.

Before
17
520
IV B. Pylistrada rule Athens, Simonides, lived with them: Anax. and Ariston. reigne in Spart. they some flourish
at Xerxes war, and Simonides writeth verses of that war. Amasis knoweth Pythag. he Lyfis, he Epaminond

3401.
3402.

3410.

3420.

3430.

3440.

For to underst and beathen in the Persians y. 230 by them know that they y. past long with Babels, and many kings y. at once, reckned againe in Empire, Cyrus lined 100. y. by writers Affyriague, Persique, and Onescit. only 3 after Bel-sh-zar.

Camby. and Dar. reigned both in his dayes. Bel-sh-zar, Bel a fire of sorow is now a fire name. Dan. 7.

Nebucad-razor d. Euilmerodac taketh Iecho-nias out of Prison. Ier. 52. He and his sonne Belshazar make up the rest to touch seuenty. In Belshazars first yeere foure beasts rising out of a Sea, Dā. 7. are the images foure Metalles a Liō, Beare, Leopard, & one ten horned. They being cast into fire The son of man cometh to take a kingdome. Romes empire is one beast compounded of those 4. Amongst the fathers of Iudahs families in Babylon, one is Adonikā: his name is A God rising: his children are 666. Ezr. 2, 13. When the Pope reuiues the empire beast, & riseth as a God in the Church, falling to Babel: then is he y. beast horned like a Lambe. And 666 being a number attributed vnto a mā, sheweth a name expressing the vsurping Vicar of Christ. DARIVS and Cyrus: Artaxast Prince. Daniel stoppeth Lyons mouthes. Eb. 11. There turne is graunted for building Ierusalem: hindered somewhat by Artaxast in Cyrus third. Then Messias, who should suffer, appeareth to Dan. Chap. 10. as when he had suffered: he was seene of Paul: contemning Stephen, hauing the countenance of the Angell, and his wordes from Dan. 9. But more alyke doth he appeare againe to Iohn Apo. 1. He is called Michael, the Archangel. His Angell telleth of the Iewes sufferings vntyl Epimanes death. ACHASVEROS the third k. & Xerxes the fourth. Dan. 11 Xerxes

3446 Dar Hyll. b. liued 43. y. kat 12. y. reigned 31.8 with Babel. 3460 A Goat Buck Ianu. Da. 3470 The name CHRIST being taken from Gabriel hence: & all the new Testament: all is flained by differing from the due time.

Nabuchadnezzar after Egypts fall, being at rest, dreameth of a great tree crott: bearing the hart of a beast seuen y. Daniel expoundeth it of Nabuchadnezzar, who after twelue monthes boying proudly of Babels buylding: & nothing repenting for destroying the Temple, that seuen yeeres worke: Falleth into a madnes: so continueth seuen yerres among beasts. After that he proclaimeth his shame, and Gods glory. But styl he holdeth Bel his God. Dan. 4 The Chaldeans in Abydenus fragment recorde that he was blasted by some God: and spake of Babels fall, by the Persians: But the Aey-lyers make the Babylonian Gods offended the Authors of that: and will not recorde Gods Prophetes for Babels fall. Babel falls. Dā. is again high. The VWORD is named Messias by an Angel. That is in Greke CHRIST. The time of his death shalbe after seue seuenties. Into three partes be deuiderh these seuenens: and ioyneth proper stories to the first and the last part: Seuen of them from Cyrus first yeere, and permission to returne to builde Ierusalem. Esa. 44, 45. & Ezr. 4, 12 shall passe before they shall haue walled it. Thence are sixty two seuenens to the last seuen, set a part for the Lord his preaching. Of that last seuen the first part is past in silence: as for a preparatio: that latter halfe doth Christ bestow in confirming the Testament for many: beginning at his baptisme: ending at his death,

Ezek. Olym. 48. Aggai. 48. Xerxes, Gelo, Oebotas in 6. & 3. Iasus & Dar. Hyll. in 8. Sud. Laer. Clem. Pand. Schol. Paul. goodly stuffe.

IVB : Babel falleth, by Sems Hlam, & Iapheths Madai, Both proclaim Sems God. The first returne: of 49697. whose life check heathen. Gabriels 70 seauens: the first and last doubled chaine.

666.

3471

3481

3489

3490

Gabriels 70

Hest agree with the Iewes millions with millions
of staken summes, Turkes and Iewes harden. & all are weakened.

IVB.

When Christians upon the captivity bookes Ezra, Neh. Ag. Za
for the times, and upon Dan. 9. follow beaten forged and wi-

3
4
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Phyle is holden by some that outlived, Alex. Dinarch.
Athenes unvalled, 12
Spart fullen 14
by Thebes,

seuē senēs end, to Ierusalēs de-
structiō, by the Romans 480 y.
Wh: reby Iosephus sheweth
how rightly in his age Gabri-
els senēs were counted.
After this Artax. Only Da-
rius Persa the last K. is named
in Scripture: Neh. 12, 22. The
was Iaddua hygh Sacrificer,
who mette Alexander. Ioseph
Ant. 11 Ch. 7, & 8. Ezra
saw their whole times. Ne. 12,
26. and wrote 1. Chr. 9. in Io-
chanās age, father to Iaddua.
He was 6. 50 yeeres before Ba-
bell fell: for so long afore his fa-
ther was kilde, 2. K. 25. where-
fore they must stretch his age a-
boue Isaacs 180 y. that gene
Madai & Paras aboue 130 y.
Nehemias a captaine in Cy-
rus first writeth of their last
Kings. Sanballat his aduersa-
rie was great with Alexander.
Halfe a score of severall men li-
ued from the time of Ioakym
father to Eliasib, to the end
of the Persians. Neh. 12.
The Greekes giue exceedingly
too many yerres to Cyrus, Ar-
taxast, & Achasueros. The
reproving of them then is need-
full, seeyng they shoulde disanull
Gabriels prophecy: and easely
are they disproned. First by the
age of Mardochai, Zoroba-
bel, Iesus, & them in Ag. 2. 4.
And through Ezra and Ne-
chemias. Conferre Heathen.
Epimenides at Marathon
field told when again Persians
would war. Plat. and aduiceth
Nicias to build ā altar. Act. 17
Laer. Pisistratus aduanceth
Miltiades: who fought, or saw
both

3536
The learned D. R. forced to condemne the Churches opinion, either when they followed the heathens times, or upon the captiuitie bookes:
chose to reiect the iudgement of the Iewes & Christians millions upon Ezr. & such: & made the returned to be 107 y. building the temple.

power, and speede, by his An-
gels, in diuers sorts for Iudah
at home, & in Babel is exprest
by sure Charets commyng out
of mountaines of Steele: & Hor-
ses of diuers colourres. The lyke
for Horses is in Apo. 6. Syria
shalbe plagued by Iauan, and
Iauan Gog-Magog for Iu-
dah. Christ will come riding
vpon an Asse: shall be solde for
thirtie Sicles: He the shepheard
shalbe stricken, and the Apostles
the sheepe shall be scattered: his
side shalbe pearced: They shall
mourne when they consider it.
Act. 2. Apo. 1. The blind Iewes
at this day in the Talmud.
Mall. Suchoth meane it of
Christ the sonne of Ioseph,
which was kilde: where the
sonne of Dauid asked of God
lyfe for euer, and had it: and all
the earth his possessions. They
seeyng will not see. Ierusalem
shalbe destroyed, the Lords feet
standing on Mount Oliuet.
There the lord telleth the same
thing Math. 24. A Ierusalem
for all shalbe built. This is the
summe of Zachary.
Malachi in Greeke Angel,
endeth the Prophetes. In him
Iohn Baptist is once called
Malachi: and againe Elias in
the end of his Prophecy. Marke
beginneth with Malachi, or
Angel: Gabriel with Elias in
the first speech of the new Te-
stament. So sweetely in speeches
hath God ioyned the old & new
testament. They who holde the
hid Apocrypha to be breathed
by Gods spirit, cannot holde this
true. The late Ebrewes reiect
them:

Lais mariable is sold to Corinth. Plut.
in Nic. Demost. chapwoman. Gel.
As some prophane Greekes & Persians 129. afore Artax. for 6. 29. in Clem. & Theophyl.
So false Archontes in Diodor do forge about 40. here against whom I lay present lines, to check him.
Acshines had bene Scholer
to Socr. & Alcib.
Plut. here sixeth Artax.
a servant of his house. Aelian.
Conon. d. Dem. Phalerus was
Before the birrh of
The son of man.

SEVENS. Iuda, The Mountaine. WORLDE. Grecia. CHRIST.

6	16	both wars: Pythagoras fami- liar with Amasis, taught Ly- sis, & he Epaminondas, com- panio with Philip. The whole succession of lines will disprove theyr deceitfull Olympiades: who made Greekes and La- tines, olde and late, to misse 100 yeeres, though particulars testifie theyr uncertaintye.	3581	them: or scant heard of them. In Ebrew they are not. The new Testament citeth them not, o- therwyse then Homer or De- mosthenes. The old Ebrewes heard not of any of them, who in Ezdras age, tooke order for pre- servation of enery letter in the Prophets: & brought the whole summe to 815280. Rab. Sad. Iauan by 6 yere ruleth Paras. And 6 yere more Alexan. doth what he wil. Then he dyeth, & his house His Captains part the spoile: 4 are chiefe. Perdiccas & Antigonus 2 of the 4 chief were in time killed by Ptolemy Lagi and Seleucus Nicator, the two other chiefe: who ioynd powers, & continuall affinitie. This much is in Daniel teach- ing Iauan, in the Belly & sides: Leopards foure heads, & Buck of sundry hornes. The two stan- ding Seleucus and Pto make the two Legs & fourth Beast.	For all the Macedonians yeres I follow Ptol. & Agathias: though writers agree in no kings yeres, that men should blush to check the Angels sing you is age cubbyng
7	17	Now the Angell goeth fro Paras, and God numbred wayeth, and deuiceth their power. Darius the Persian gaue rewardes for inuentors of new pleasures, & thereby he was not ware how he had solde his kingdome, vntill another was proclaimed to beare his Scepter Athen. He caried with him in Campe 350. Concubines. Diod. Sic.	3590	I told about that Olymp. were not counted afore this.	Romanes had not yet any wri- ters for redemption in means uncertaintie.
1	18	In him worthely the Siluer is made dust. The Beare is cast into fyre: and the Ram cast downe. Dan. 2 7. 8.	3600		

14	AI	Iuda, high Saintes.	GOG-North.	V World.	South, Egypt.
5	So	Alexan. causeth Iuda to date fro his reigne: and further, that each sacrificers childe borne that y. should be named Alexander. R. Abr.	SELEVCVS Necat. He is that one of Alex- anders Princes, migh- tier then the King of the South: and of grea- ter dominion. Dan. 11.	3607	Ptolemy Lagi K. of Egypt: of him spake the Angell. Dan. 11.
6	20	Alexander licenced Sanballat to buylde a Temple for Samari- tans and false Iewes.	Appian writeth of all his house: and noteth him to be the migh- tiest of all Alexan- ders successours. When he slew Antigonus, Iudea fell to be vnder him, because Antigo- nus had gotten it from Ptolemy. His king- dome is plainly spoken of in Ezekiel in Gog and	Of Seleucids was Antiochia built: wher the name of Christians sprang, so Jew Christ great our Gog.	The King of the South shalbe migh- ty. Diod. Sic. noteth that by speciall di- uine fauoure hee stood. Humane he was, and receyued his rewarde. He at the first gate Iudea, entring into Ierusa- lem on the Sabboth as a friende: but dealt as a Beast with hard teeth of Iron.
7	21	The sonnes of Iesus of Iosadak had contrac- ted affinitie with them Those Ezra and Ne- hemias excommuni- cated R. Abr. There- fore the Iewes of Ie- rusalem might not use			Thousands of Da- niels
1	22				

...and Persians 129. afore Artax. for bare 29. in Clem. & Theophil.
...whom I lay present lines, to check him.

thias, about 250. by Strabo. 15. Suidin Adam connecth
haue Suides whole number for the world, where our L. is b.

I write Sadduc: as the Greeke 70. doth some times: to defend
the new Testaments writing from an vniust blame: of one learned.

IVB.
22

2 familiaritie with the.
3 That religion doth our
4 Lord confute. Ioh. 4.
5 Alexander wrought
6 troubles to Chadrach,
7 23 countries about Iuda,
1 Damascus, Tyrus,
2 Sidon, and Gaza, to
3 teach that God hath
4 an eye vpon all men.
5 Zach. 9. Alexanders
6 actes are written by
7 24 Plutarch. Diod. Sic.
1 Arrian, Curtius, &
2 Iustin: & who not?
3 IN this age came vp
4 Sadduces: a sect that
5 sayd there was no re-
6 surrectiō, nor angel, nor
7 5 spirit. Act. 23. The fa-
1 ther of that sect was
2 one Sadduc. This Sad-
3 duc was taughte of
4 Antigonus, to doe as
5 not looking for reward.
6 He ment that goodnes,
7 26 for the vertue was to
1 be folowed. But the bad
2 mistaker sayd he was
3 taught to looke for no
4 recompence: and despi-
5 sed the power of the
6 worlde to come. This
7 27 sect fearing to be stoned
1 by the people, pretended
2 to leane vpon Moses:
3 but not admitting any
4 exposition. R. Abra.
5 Talmud Pirke A-
6 both, and Aboth R.
7 28 Nathan. The Lorde
1 confuted them by the
2 first Oration that euer
3 God spake to Moses.
4 I am the God of
Abra-

and Magog. Gyges,
Gogarene, Gygea
Pole: 2 Gyg-Mōuts
are famous. One Ma-
gog, in Pl. is Hiera-
pol. superstitious with
Derceto. Luc. another
Magog, neere Cau-
cas. in the Arab: Geog
Therefore these two
names, Gog & Ma-
gog, largely note Se-
leucus kingdome: as
doth Meshech, Tu-
bal, Paras, Gomer,
and Togarmah.

The Townes built
tthrough the east by the
Prince of Magog and
bearing Greeke names,
all should teach vs to
marke Eze. 39 & Dā.
11 for his house falling
by the tyme of the pro-
mise. At the last Se-
leucus conquered by
Lyfimachus king of
Thrace, once Croe-
sus reigne. Ptol. Ce-
raunus kilde Seleu.
Antiochus Soter K.
He maryed his Fa-
thers wyfe: which
thyng was infamous
amongst the Heathen.
1. Cor. 5. She was cal-
led Stratonice: Her
wantonnesse encreased
wanton superstition in
Magog. Luci. By this
Stratonice he had a so
and beire Antiochus
Theos. Such is the
breede of the fourth
Beast: which goeth to
de-

Seleucus had 72 kingdomes vnder
him: Appian. in the North. Ez. 38.

3640

*

3650

* Demet. Phaler. seruant to Conon, bere
a liue ruleth Attique Archontion fill.

3670

niels people caryed
he to the lande of
Cham: and placed
them in Garrisons.
Strabo Geogr. 17. rec-
koneth al the 'Ptole-
myes vntyl Egypt be-
commeth vnder the
Romans. The poste-
ritie of this Ptolemy
claymed Chanaan,
pretending that he
holpe Seleucus on
that condition, that
he shoulde bee sure
of it. But Seleucus
house pleaded that
Cassander, Lyfima-
chus and Seleucus did
vppon a common
agreemēt conclude,
when they ouer-
came Antigonus that
all Syria should bee
vnder Seleucus. Pol.
5. Then the PLE-
SANT LANDE
fell to bee troden
continually of these
two Legges.
Ptolem Philadelphus.
for him the 70 tur-
ned the Prophetes
into Greeke. Much
they altered: Yeeres
Gen. 5. and 11. they
faigned 1350 leatt
the often halving of
ages shoulde trou-
ble the faithles. For
persons, they faine
to S. m one Caynan
another Caynan be-
twene Arphaxad, &
Selah. Also they
faine

Before the
birth of

290

280

270

280

5	Abraham . Whereas	destruction . Magas	3671	sayne Ioseph a third	Before the
6	God is not the God of	the brother of Ptole-		generation when as	birth of
7	the dead, but of the ly-	my Philadelphus		Iacob came to Egypt,	
1	uing: Abiahah must	maryed a daughter of		and Ioseph had been	
2	in Spirir line. Mat. 22.	Soters : him Soter		maryed but nine y.	
3	In the dayes of Mala-	was sayne to helpe in		This moued them.	
4	chi this wickednesse	was agaynst the bro-		They helde in com-	
5	was arising, then stoute	ther. His sunne in law,		mon speeche from	250
6	wordes were spoken.	claymed to be King of		Gen. 10. that 70.	
7	30 that it was in vaine	Cyren pauf. in Att.	3680	tonges and families	
1	to serue God : that the	Thereupon the two	Sellucus Callinicus K.	sprang by Chams	
2	proude were blest : the	legges began to knocke		curfle : that there-	
3	wicked set vppe : the	one agaynst the oth. v.		vpon Iacobs house	
4	tempters of God deli-	At the ende of tymes		went to Chams land	
5	uered. To whom a day	they agrsed: and Bere-		with 70 soules: Den.	
6	was tolde, that should	nice the daughter of		32. That those 70.	
7	31 burne them roote and	Philadelphus was		matched in value	240
1	brāch as stubble. Mal.	maryed to the King of		all famylies of the	
2	3. That now draweth	the norths son Antio-		earth : that none	
3	on vnder Iauan, when	chus Theos, to make	3690	myght rule ouer	
4	these Saduces come to	unitie : but it would		them rightly more	
5	extremity. Dan. 8. The	not stande. For Theos		then ouer all other.	
6	godly who were contra-	had a former wyfe, na-		Zohar vpon Ex. To	
7	32 ry to these, who said stil,	med Laodicea : who		auoyde danger, by	
1	God marketh, hath all	poisoned her Husband,		the King of Cham	
2	written in a Booke for	& stirred her sonnes to		his land, though of	
3	them that feare God.	kill Berenice, which in		Iauans seede, they	
4	Mal. 3. Dan. 7. They	time they did, and a		altered the text. R.	230
5	did commonly use in	child of hers. The An-		Abra. in Kabalah.	
6	this age the terme of	gell foretold this: Hea-	3700	PTOLEMY Philop	
7	33 the VVORLDE	then Appian & In-		Hee set foorth an	
1	TO COME: as	stin recorde it. Chri-		huge armye against	
2	shewyng that therein	istians shoulde better		Antiochus Megas,	
3	stoode the perfect blef-	marke it. Herein the		who fought with an	
4	sing. R. Aba. and God	two Legges of the par-		other great armye.	
5	comforted particularly	ted Kingdome of Ia-		Pol. 5. 3. Mach. 1. An-	
6	the afflicted by the	uan ioyned in mans		tiochus is discomfi-	
7	34 prince of Magog.	seede cleane no better		ted : that Berenices	220
1	Such as be written in	together then Iron		death myght fullye	
2	his booke : in that all	woulde with Claye.	3710	be reuenged. Not-	VB.
3	Which sleep in the dust	Nab. foresawe that,		withstanding, Phi-	23
4	shall ryse : the iust to	and vvee mistake it.		lopator prospered	
5	glory euerlasting, and	SELEVCVS Calli-		not : but is kylled	
6	the other to shame e-	nicus is ouercome by		by Cleomenes a bani-	
7	35 uerlasting, Dan. 12.	Ptolemy Euergetes:		shed king of Spart.	
	Aceor-	who		G Anti-	

70 spring

The booke of Iesus the sonne of Syrach is written: which may be vfed as the writing of a learned Lew, but not vrged as faulles.

24
IVB.

1 According to that the
2 Martyrs vnder An-
3 tiochus Epimanes,
4 (as the sons of Anna)
5 este mention the resur-
6 rection. 1. Mach. & 2.
7 36 Mach. & Iosippus.
1 The Epistle to the E-
2 brewes doth recorde
3 properly theyr comfort:
4 that they would not be
5 deliuered, because they
6 looked for the better re-
7 surrection. Cha. 11.
1 37 Pharises oppose them
2 selues against the Sad-
3 duces in an other ex-
4 tremity, & unskilfully.
5 They said that Moses
6 receined an other Law
7 besides the written, ge-
1 38 uen by traditiō: which
2 from Iosuah, Samu-
3 el, Ezra, & such other
4 came to them. They
5 were Blinde, leaders of
6 Blinde. A thyrd sect
7 39 there was, called Eise-
1 ni, lyke Monkes. Plin.
2 These thre: Shephards
3 was Christe to de-
4 stroy, Zach. 11, 8.
5 Epimanes abrogateth
6 Moses lawes: and con-
7 40 firmeth Heathenisme
1 in Iuda. That helde
2 dayes 2300 Dan. 8.
3 from 142 vntyll full
4 148 of the Grecians.
5 The ende was Cisleu
6 25. 1. Mach. 4. Rābā
7 41 in Megila & Cha-
1 nuca. Three yeres and
2 an halfe before that,
3 the Sacrifice was re-
4 moued:

who spoyled his Coun-
trei, and caried his
Nobles to Egypt, as
also the Angel foretold:
Sel. dieth by a fall. Iust.
27. SELEUCUS
Ceraunus, and Anti-
ochus Megas, both
set vpon Egypt: but
the first soone died. Af-
ter, Megas setteth vpo
Grece, clayming that,
his: which Seleucus
Nicator wanne from
Lyfimachus. The
Consul of Cattim or
Rome soileth him. He
spoyleth the PLE-
SANT LAND,
and a Temple, where
he is kilde. Strab. 16.
Iust. 32.
SELEVCVS Philo-
pater is that taxer
that within few dayes
is cut of: He is called
the Foreman of the
Counant. He sent his
son Demetrius to re-
deeme from Rome, E-
pimanes: by whose
meanes hee was poyso-
ned: and his sonne de-
feated. Epimanes
sister, queene of Egypt
had two sonnes Phi-
lometor and Phyf-
con. They stroue for
the gouernment. Epi-
manes, vnder pre-
tence of defendyng
right, inuadeth Egypt
thrise: The seconde
tyme onely he lost his
Labour. The Romans
cal-

3720

3730

3740

Ant. Epiphanes causeth flares to fall. Dan. 8.
So doth Antichrist. Apo. 8.

Antiochus Megas pro-
spered sundry times
against Ptolemy Epi-
phanes the sonne: 210
whom Philopater by
testamēt, bequethed
to the tutelage of
Rome. They com-
pell Megas to be
quiet, who placeth
in mariage to Epi-
phanes one cald. Dā.
11. Bath-Nasim, a 200
daughter of speci-
all woman-hood:
Cleopatra, the glorye
of a Countrey,
Thinking by the
mariage to destroye
his sonne in lawe.
But the daughter
faouoreth the hus-
band, and both fa-
uour Rome agaynst
him. Liny. 37.
Of the Romanes.
Thrise in Da-
niel be the Romanes
spoken of: once,
where the discom-
fiture of Megas is
handled. Agayne
where Shippes from
Cit im come against
Antiochus Epimanes.
There they are ra-
ther helpers then
hynderers to Iuda
Agayne, where by
them Ierusalem is de-
stroyed. Here they
come vppe to bee
mighty: where the
myght of Grecia is
at an ende. This
tyme

210

200

190

180

170

42

Jonathan.

43

44

45

46

Symeon.

47

moved: Thence begin
 two Accomptes for
 two destructions of
 Syria: one after dayes
 1290: An other after
 dayes 1335. Dan. 12.
 Happie was Daniels
 people that patiently a-
 bode to see Gods dea-
 lyng then. The dedica-
 tion began upon that
 25 of Cisleu. Our
 Lord was at it. Iob. 10.
 and then he sheweth
 that he is Michael,
 one with the Father,
 and that none can take
 his Sheepe from him:
 whē he standeth up for
 his people. With Epi-
 manes is Antichrist
 compared. 2. Thes. 2.
 The Angel tolde the
 perticular state of Iu-
 das sufferings hitherto.
 Dan. 11. and 12. His
 spech is an abridgmet,
 or rather a key of Di-
 vine & humane Greke
 Stories.

SYMEON, as Iudas
 and Jonathan made
 a league with Rome,
 and Spart. That plea-
 sed not God. All the
 brethre died by sword.
 Iohn, Symeon his
 son became a Sadducey,
 and made inquisition
 for all Pharisees, and
 did put them to death,
 and despised the sacri-
 ficehood. Aristobu-
 lus ware a crowne as
 a King fyrst of anye

Le-

called of the Angel,
 Cittim, sende Popi-
 lius to stay him with
 a letter, commaunding
 him to depart: he cha-
 fed: & turned his cho-
 ler against the holy co-
 uenant. To what ex-
 tremitie of sinne was
 Iuda come to, that one
 should drawe them
 from God by terror, to
 whom one letter might
 stay. The legend of Iu-
 dith doe the Rab-
 bines referre to this
 age in Col-bo, out of
 Hagadah. That shee
 cutting of the head of
 the King of Iauan,
 frighted his Garrisons
 from Ierusalem: and
 caused the feast of De-
 dication. This they
 sayne to deface the
 Greeke writ of Iu-
 dith: which though
 of long tyme it were
 used, can neuer bee
 rightly defended.

Alexander, Deme-
 trius Nicators bro-
 ther kilde Trypho:
 himselfe (as the for-
 mer) is kilde, in warres
 against Parthia.

Cleopatra Philo-
 metor bare to him,
 Antiochus Cuzi-
 cenus: and to false
 Epiphanes Ant.
 Theos kilde. To Ni-
 cator, Seleucus and
 Grypus. Nicator
 & Seleucus she kild:

would

3761

Antiochus Eupator,
Dimecius Soter.

3770

Alexander false Epiph.
Demetrius Nicator.

3780

Antiochus Theos:
Trypho.

3790

3800

tyme is called in
 Dan. 8. The ende of
 wrath, and the ende
 of the kingdome
 of Iauan: for hence
 by their neighbors
 curtesie, rather then
 by any theyr owne
 strengths they did
 reigne. The name
 Cittim is common
 to the Grecians, and
 to the Romanes. Of
 Cittim Iauan his son
 Macetia or Macedon
 sprang. And the in-
 habitantes of Italy
 came from Achaia,
 Portius Cato, Caius
 Sēpronius, Dionys. Hal.
 Ouid in Fast. telleth
 that Italy was great
 Grece. Suidas in La-
 tino sheweth that
 Italy were before
 called Cetii. By the
 name of Cittim af-
 flicting Assur: the
 former and later
 Cittim are meant.

PHILOMETOR
 was kylde in warres
 against his sonne in
 lawe. Then his son
 succeedeth not: but
 PHYSCON, who
 had beene king of
 Cyren. This Physcon
 married Cleoparra,
 his naturall syster,
 wyfe once to their
 brother. On the
 marriage daye hee
 kilde her sonne by
 Philometor: in time

G 2

he

Before the birth
of Christ.

150

140

130

7	48	Leuite: then he kild	would haue poysoned	he doth loath her,	
1		his brother Antigo-	Grypus: is compel-	and maryeth her	
2		nus, and shortly dyed	led to poyson her selfe.	daughter Cleopatra.	120
3		with torment of con-	Grypus is troubled by	Extreame crueltie	
4		science, and vomiting	Phyfcon, aduancing	he sheweth to his	IVB.
5		of blood. His brother	one Alexander: but	people that made	25
6		ALEXANDER	he soone altereth: and	hym king: and fil-	
7	49	reigned after him, and	ginneth Grypina to	leth all with blood	
1		kild 50000 of the Pha-	Grypus. Cuzice-	and banishment.	
2		risees, being a Saddu-	nus maryeth his other	After banishing o-	
3		cy, reiecte by them.	daughter Selene. The	thers, hee fleeth	
4		ALEXANDRA	halfe brethren warre,	with the Queene	
5		his wife reigned after	& their wiues. Gry-	his wyfe: he sen-	110
6		him. She bare him two	pina killeth Selene,	deth for his eldest	
7	50	sonnes, Hyrcanus &	being captined: succeffe	sonne from Cyren:	
1		Aristobulus. Both	altered, Cuzicenus	& least Alexandria	
2		stroue for the kingdom	killeth her, and vāqui-	shoulde make him	
3		a long time, and drew	sheth Grypus. Ant.	king, hee kylleth	
4		sundry nations to their	of Grypus dryueth	him. Therevpon	
5		factions. Hyrcanus	him out: & for tyranny	the people caste	
6		had partakers Anti-	is kild. Then reigned	downe all Images	
7	5	pater an Idumean,	Antioch, of Cuzi-	of hym: whiche	100
1		belonging to his fa-	cenus who married his	thyng hee suspec-	
2		thers house, and Are-	fathers wife: an other	tyng to bee done	
3		thas King of Arabia.	Selene: was calde in	by his sisters pro-	
4		Scaurus, Pompeys	floute Eusebes. And	curement, kylleth	
5		legate fauoured Ari-	God punisheth him by	his sonne by her,	
6		stobulus: but after-	Tigranes, whome	and caused him to	
7	52	wardes Hyrcanus al-	Syria chose King.	bee mynced and	
1		tereth Pompey, who	Lucullus a Romane	brought to the	
2		came with an host	droue out Tigranes:	mother as a dyshe	
3		to Ierusalem, and	& made K. Antioch	of meate on her	
4		surprised the Cittie on	Afiaticus of Euse-	byrthe day. That	90
5		the Sabbath day, and	bes: but Pompey	Cleopatra the syster	
6		placed Hyrcanus in	succeeding, disannulled	therupon fleeth to	
7	53	the Regiment, and Sa-	that, and ended the	Demetrius her sonn	
1		crificehood: and caried	gouernement of Syria.	in lawe for helpe:	
2		Aristobulus with his	Now Gog troubler of	Phyfcon ouermat-	
3		two sonnes Antigo-	Israel, with his owne	cheth him.	
4		nus & Alexander	sword found destructi-	Ptolemy Lathurus,	
5		captiues to Rome.	on: and God sent sixfold	his mother defea-	
6		Thence sundry escapes	Judgements, Plague,	ted him for a time,	
7	54	they made, and moued	Blood, Rayne, Hayle,	& made Alexander	80
1		warres in Iudah.	fire, earthquakes. Also	king, who kild his	
2		Alexander moued	the Foules of the ayre	mother, and was	
		come-	be	ba-	

Gabriels 70

IVB.
26

3 cunctious Crallus to
4 surprise Ierusalem :
5 who spoyleth the Tem-
6 ple of 60 tuns of Gold.

55

7 Crallus & his campe
1 were wholly ouer-
2 throwne at Charan
3 by the Parthians: and
4 Alexander was

5 kilde by Scipio. Ari-
6 stobulus the father
7 favoured by Iulius
1 Caesar, was pysoned
2 by Pompeys sds.

56

3 Antigonus requested
4 of Iulius Caesar the
5 kingdome of Iudah:
6 in which Pompey

57

7 settled Hyrcanus. But
1 Caesar bestowed it
2 upon Antipater once
3 Hyrcanus seruant,
4 an Idumean. After
5 Caesar died, Anti-
6 pater was pysoned

58

7 by Malchus. Him
1 Cassius slewe.

2 AN TIGONUS
3 holpen by Pacor king
4 of Parthia, reigneth
5 in Ierusalem. Hyrcan-
6 us entised to go to

59

7 Pachor, is of him
1 kept prisoner. Nowe
2 HERODE escaped to
3 Rome, there is pro-
4 claymed king of Iuda:
5 brought into the Capi-
6 tall berweene Anto-

60

7 nius and Octavius:
1 when Domitius
2 Caluimus, and Asi-
3 nius Pollio were
4 Consuls. Then Virgil
5 AEgl. 4. wrote of a

Chyld

be called to eate their
carcases. When they
fall by Rome, nowe
prosperous: In tyme
Rome hath the name
Gog & Magog, &
most of these punish-
ments, in the Apoca-
lyps. Skilfull we ought
to be to discern the pro-
per Gog & Magog,

Eze 38. from that spo-
ken spiritually in a my-
sterie. Apo. 20. The
Grekes vpo Eze. 38,
may stay the vntaied,
vho by Melech,
Tubal, and Togar-
ma meane Cappa-

doceans, Armeni-
ans, Galathians,
Iberians, knowen
nations of Seleucus
subiectes. Nowe for
Ezechiels Earthqua-
kes: Fiftie seauen
Earthquakes were in
one yere, when Roma-
ni & Poeni fought at
Thrasimenus, yet

neither of them felte
it. Then Arfaces rob-
bed Gog of the East:
and shortlye Megas
was made of litle
power in the west by
Rome: then first gro-
wing to power, & qua-
king at his greatnesse,
but nothing at al, at the
Earthquakes, a great
wonder. This Pliny
noteth. Also when
Tigranes was cho-
sen King in Syria, and

3851

Annab. Luk. 2.

3860

3870

3880

*

3890

banished. Than
Luthurns reigneth.
After Pt. Piper, is ba-
nished: his daugh-
ter Berenice maryed
to Cybiosactes of Gry-
pus: strangled that
clowne. Pompey
holpe Piper home.
Piper kilde Berenice:
dieth sone. Cleopatra
his daughter raig-
neth and Dionys. He
kild Pompey: and pe-
risheth. Cesar vseth
Cleopatra: and beget-
teth Casario. That
strengtheners of E-
gypt is also kilde.

Antonius maryeth
her: she struyng
with him for a
wager who could
inuent the costlier
dyet: did eate one
of the two Pearles
which she had, of
an vnestimable va-
lew, and would
haue eaten the o-
ther, if one Plancus
had not helde her
hand. Pliny. 9. 35.

Antonius and Cleo-
patra fight by Sea
with Egypt, Arabia,
Herod. Baetra, India,
and the strength
of the east agaynst
Italy, Italy ouer-
commeth them, to
make Egypts legge
dust. They both
kyll themselves.

Augustus kilde Cle-

G 3 opatras

Before
Greke is comon. Tulfor Poet Arch. The Apolles write in that comon tongue. Their words must be tryed by former Anters: so they are cleare.

of spirites taught of a few, Or the Spirites otherwile myght well Ipeake of thele tymes, what *Daniel* taught plainly?

That Sibyll writt which *Virgil* is thought to folow, & *Lucretius* cieth, may well be made by some wittic man,

6 Chylde that should
7 61 come from Heauen, &
1 of a golden worlde.
2 Many nations dealing
3 nouw with Iudah,
4 learned the tyme and
5 fame of the kingdome
6 of Heauen . Herode
7 62 brought home by Ven
1 cidius , and holpen by
2 Sosius, taketh Ieru-
3 salem . Antigonus
4 is brought to Anto-
5 nius, and of him be-
6 headed, as an enemy to
7 63 the people of Rome.
1 Herode is after wards
2 confirmed by Anto-
3 nius and Cleopa-
4 tra, rulers of Egypt,
5 And so Egypt hath
6 some part of the Ima-
7 64 ges tooe still, until our
1 LORDE his byrth :
2 and the Machabees
3 that robde Iuda of
4 the regement : and left
5 the Sacrificehood bee
6 rooted out by theyr
7 65 seruantes . Rambam.
1 upon Gen. 49.
2 * SHILOH is come,
3 1 IESVS is borne: The
4 2 WORD is made fl: sh:
5 3 The Seede promised
6 4 to Eue , a Virgin is
7 5 borne of a Virgin , and
8 6 made vnder the lawe,
9 7 to redeeme vs from the
10 8 curse of the Law: The
11 9 blessed God of Sem the
12 10 king of iustice and K.
13 11 of peace , whom Sem
14 12 resembled , at twelue
15 13 yeeres of age commeth
into

Seleucus house perished, an Earthquake destroyed 170000 men, and many citties, Iust. 40. That which Ioel speaketh, of the darkenyng of the Sun: and Moone turned to Blood: Cimchi and Ram. Moses expound of sorrowes to Gog-Magog and Iuda, before the Lordes day commeth. And further D. Cimchi agreeth with Peter. Act. 2. but knew no more then Cayphas, what hee spake. As Gog was plagued so was Iuda from the time of Chasmonay Machabees. Before Iuda had been bent, and Ephraim furnished wvith bowe agaynst Iauan. But since, CHRIST brake both his stauces, delight and Bynders. Whereas he had deliyghted, and bounde Iuda wvith Ioseph: Since, seeing they loathed him, hee left the lost Sheepe to perish, that wvoulde needes be perishing. Zach. 11. whome yet he pitieth. Math. 10. Zachary & his Malachi Iohn, begin the new Story. Luk. 1.

The redemption by Christ shoulde bee (thought more glorious) yet in many things like

oparras-Casario: and Anthony by Fulvia: Her sonnes by Anthony he spared and cherished as his co-sins. After Alexanders death 294 y. Ptol. 3. Clē Strem. 1. this sea fyght betweene them was fought. Aeneas Shylde is trynde with that victory. Aen. 8. and sundry others do write of it. Cleopatra would needes before Egypts fall shewe her pride, and prouoked Anthony to make her Queene of Italy. Plut. in Ant. Val. Max. Ouid. Her Inn. Zonorat.

Sundry warres had *Augustus* after this, to quiet the world: But all from *Parthya* to *England* by the time of our Lorde his byrthe, were contented to haue friendshippe with the *Romanes*. Read *Str. 4. & Fl. r.* They do taxe *Bethleem* whē the bread of lyfe doth there appeare. The kings sonne should be free: but *Cittim* was to afflict *Ebers* chiefeſt. *Archelaus* is baniſhed to *Vienna*.

Before the coming
of the son of man.

20

IVB
27

10

II

3900

Morch. chel. 2.
perek 29.

3910

392 Der sieckende in 150 30
yeres sieckesse. Ioh. 5

393

394

Jerusalem
into

RQM called IEHOVAH-There. Eze. 48. Apo. 21.

The last halfe seauen, and the last Iubily.
The acceptable yeere: the day of Saluation.

Tiberius

14 *into his owne temple at Salem,*
15 *Ag. 2 appoſeth at 12. y. doctōrs:*
16 *after is a Carpenter. Mar. 6.*
17 *Beginning to be 30. is baptized*
18 *manifested by the spirit, and by*
19 *the father appoynted the tea-*
20 *cher, whome we must heare.*
21 *Whē he teacheth, he reformeth*
22 *the corruptions of the Doctōrs:*
23 *teacheth fully what Moses*
24 *ſhortly taught: Of the Gētiles*
25 *election: of himſelfe deſtroying*
26 *by death, Satans workes, and*
27 *Salems ceremonies. His mira-*
28 *cles proue him to be GOD. His*
29 *parables are after the Psal. 78.*
30 *THE L. is baptized, in Tisri,*
31 *ſeeing the fourth paſſeouer ended*
32 *halfe a ſeuen: when the lambe of*
33 *God CHRIST is kild, leauing*

3941

3950

3960

The ſignes of tyme, the
kingdome of beauen.

like that from Egypt. Bochai
upon Gen. 49. Mary is heere
greater then Moſes ſiſter, Eli-
ſabet Maries coſen matcheth
Eliſabet the other Maries
coſen: for Iuda and Leui it is
alike. Here Ioseph of Iacob
feedeth a better ISRAEL in
Egypt then thother did. Gē. 47
The godly in a ſynode conclude
that Chriſt is now come: who
was ſpoken of by the Prophets.
By miſtaking the tyme of Za-
charies miniſtery our Lord his
byrth is miſtaken: For by a tale
that he miniſtered in the feaſt
of Tabernacles, Iohns byrth is
caſt to Mydſemmer, and the
Lordes to ſixe moneths after
Tongues now build, at Salem.

The ſun darkened, hauing biterto his iourneys
chayned, and drawing all vnto Chriſt.

Satan is tyed for Chriſtians a thouſand yeeres, but ſome
Churches bolde Chriſt, without Idolatry. Apo. 20.

28
All time after
this halfe ſea-
uen is called
hence three y.
and an halfe.
Beda and
Carth. upon
Apo. 11. for
Satans whole
rage. Apo. 12.
Romes Apo.
13. The Po-
pes proper.
Ap. 11.

Bread and Wine for the Lambe. He dyed the day that Satan murdered Adam in the
beginning. Gen. 3. Ioh 8. and by death ouercame him that had the power of death. Of
Adams day agree Ebrewes, Chaldeans, Arabians, Greekes, Latines, Barbarians, of
all Religions and ages: and ſundry Scriptures that may not be wrested. The Startuppes
that would not haue Chriſt proclaimed heyre of all, the first day of man, blaſpheme that
which they know not. Our first Mothers name might teach them that auncient way to
the doctrine of lyfe. The Sabbath wholly the Lord resteth, which Adā neuer ſaw wholly
kept. Therein he finiſhed that Ceremony. The first day of the weeke his reſurrection ma-
keth the Lord his day. Apo. 1. He appeareth ſourtie dayes: is taken vp into the Hea-
uens, and ſitteth on the right hand of the maiesty in the hyghest, untill he maketh his
enemies his footſtole. His openest enemies now, were the Iewes that denyed him, and
the Romanes, by whoſe policy he was crucified. The King was upon this to deſtroy the
kings owne Nation, Citie, and Sanctuarie. Of that he foretolde them, that their place
ſhould be deſolate. Mat. 24. and of the proper token: when Ieruſalem ſhould be beſieged
of an hoſt. Luk. 21. And referreth men to Daniel. 9. wherein Gabriel teacheth the full
doctrine touching Chriſt, and of the deſtruction of the Iewes. The whole ſtate ſpake the
ſame, ſaying: if we let him go (by his reſurrection they could not choſe) all men will be-
leeue on him and the Romanes will come and deſtroy our Place, and Nation. Ioh. 11.
Yet when Stephen ſayd, that IESVS of Nazareth would deſtroy that Place: they held
it blaſphemy in an other to ſpeake ſo of their Place, though he had the countenance and
wordes of the Angell Gabriel. Act. 6. The Lord cleſely limited the time, telling how
that generation ſhould not paſſe, untill all thoſe things ſhould be perfermed. By the moſt
mens accompt it was ſourtie yeeres: ſo it ſhall be a day for an yeere, for miſbeleuing
the reſurrection. Of the Romanes ſpeaketh Paul of the remoouing of the Empire, and of
the ſinfull ryſing, in lieu of him. Of that miſchiefe ſpake our Lord. Mat. 24. and the mat-
ter might tell that the Citie by which he was kild, was worthieſt to be in this curſe.

In

ROME, BABYLON in a mystery, vvhich crucified

Daniels booke
cōteineth 600
y. 70. 490. 40.
Gen. 5, 29.

Heb. 12, 26.
Him that
came not in
the name of
the father, but
in his owne
name, they re-
ceiue. Joh. 5.
Dan. 9, 27.
Math. 24, 15.
Mar. 13, 14.
Zach. 11, 1, 2.
Eze. 47.

Apo. 20, 19.
Apo. 21.

Apo. 1.
Iron. 5.
Ens. Chr. 3, 18

Apo. 12, 3.
and 13, 1, 11.
Apo. 8, 3.
Apo. 17.
Kings. 1
Consules. 2
Decemuires. 3
Dictators. 4
Triumuires. 5
Cesares. 6
'Popes & Em-
perours 7 & 8
Liuy. 1.
Tul. Off. 3.
Apo. 17.
Dan. 7.
Apo. 17, 12.
Stenchus a-
gainst Laur.

In the deluge of *Ierusalem*s destruction do ende *Daniels* touching order of time, *Chap. 9. 27.* His whole booke conteyneth so long a warning geuen to the *Iewes*, as *GOD* by *Lamech* gaue to the olde worlde, when he named *Noah*, A speciall Comforter. But the *Iewes* went in the misbeliefe of the olde worlde. The Lord by these times had shaken not only the Earth, & earthly Emperours, but also the Heauens & the olde Ceremonies, that figured the doctrine of the kingdome: that such as should not be shaken myght be settled. Yet the *Iewes* denying the true *Messias*, cleaue to *Bar-chozba*, who sayd that he was *Christ*: for him they rebelled, though after he had reigned two yeres and an halfe, they kylled hym. *Talmud in Sanedren. Cha. Chelek. Pa. 93. & 97.* There upon the *Romane* abominable infidels with force of desolation come to the mountayne and place once holy: and worke a finall iudgment vpon it. Then *Libanus* did open the gates: fire brent the Ceders, the Firre, & Oke houled: whē Nations warred agaynst *Ierusalem*, tooke the Citie, rifled the houses, defiled the women. And now is the day of liuely waters issuing from a *Ierusalem* from east to west: To which Citie, they who will not come from all the families of the earth to worshyp the king *IEHOVAH* of hostes, their flesh, eyes and tongue shall consume. *Zach. 11. 14.* according to this, after the fall of that *Ierusalem* God reuealeth to *Iohn* beyng in obscure *Patmos*: How the *Romane*s will fight also agaynst the heauenly *Ierusalem*: the glory of which he seeth most goodly. Concerning the *Romane*s: these two things he discouereth, the prophane Emperours tyranny: and after their fall, the *Popes* double impietie poysoned with hypocrisie. The Stories of both, be most manifest of any Stories: and the *Pseudocatholikes* owne testimonies will confirme the matter. That *Rome* is condemned in the beginning for banishing *Iohn*, all graunt, that know *Domitian*. That *Rome* holdeth on to the ende, in the Cup of the last wrath it is euident: when the citie shall perysh which had the reigne ouer the Kings of the earth. *Cha. 16 & 17.* Let vs consider the state of *Rome*, and marke how fitte armes it hath, in two beasts of small difference: both seauen headed: in one horned lyke a Lambe: in a *V Voman*, Locustes, and in the Serpent: whose power extreamlie is executed. *Rome* stood vpon seauen Hilles, and had the policie altered fuetimes before *Cesars*, they make the sixt: After Emperours and Popes together, made a seauenth, which after a sort should be an eyght. That power is noted by a beast of seauen heads: whereupon the Angel expoundeth it of seauen Hilles, and seauen Kings. Any politicall state is in the Ebrew phrase calde a King, as *Dan. 8, 21.* *Rome* was infamous for cruelty euer since *Romulus* kylde his brother: but specially in the ten Persecutors and the Popes. The one beast the later hath for that, purple coloure. The beast *Chap. 13.* hath a cleere note from famous stories. *V V*hereas the Image of the Emperours in *Daniel* were a Lion, Beare, Leopard, and a beast with ten hornes: *Rome* hauing subdued all those Countries, thereafter is a Beast with ten hornes, like a Leopard, footed like a Beare, mouthed like a Lion. Also the other Beast hath ten hornes very fitly: both for the ten Persecutors, and ten Kingdomes that *Iohn* foresawe should be vnder the Pope: and *Stenchus* doth pretely confesse: and the Greke

Scholias

last sayings, touch-

R O M E the Beast with ten Hornes.

Scholiast foretolde that it would fall out so. The kingdomes 1. of *Spayne* and *Portugall*. 2. of *Hungarye*. 3. of *England*. 4. of *Denmarke*. 5. of *Russia*. 6. of *Croatia* and *Dalmacia*. 7. of *Aragon*. 8. of *Bohemia*. 9. *Suenia* and *Noruegia*. 10. of *Dacia*: These *Steuchus* recordeth to haue geuen their power to the Beast. For they paide tribute to the *Pope*, who calde his throne the *Apostolike seate*, and had the mouth of the Dragon. The Greke *Scholiast* speaketh most fitly vpon this place: saying, that the ten Hornes are ten Kings, which in the later times shall arise from the *Romane* power, among whom the *Antichrist* shall ryse. *Arctas* was no Prophet, yet the plainnesse of the matter caused him to say this much. And in these ten Kingdoms is reuiued a spice of the gouernment of the people of *Rome*: VVhich then when *John* wrote had deuided their Countreyes of *Lieutenants*hips into ten: as *Strabo*, who saw *Johns* dayes, lately had recorded *Geo. 17*. This Empire notwithstanding their strength was ouerthrowne for the Emperours filthie life, specially for killing them that had the testimony of *I E S V S*. For the Lorde *Iesus* fought against them in iustice and power, as riding on a white Horse, with a Bow, and Arrowes sharpe in the hart of the kings enemies. The holy Martyrs, who had harts lyke Lions, they laied vnder the Aulter, styrring vp the holy and iust LORD, to iudge and reuenge their blood, vpon those beasts that ruled the earth. They in patience as Oxen sacrificed, yeelding their blood, saw a iust recompence of bloodshed. Foral their prophane Emperours almost (some somewhat fauored Christians) brought their heads, with blod to the graue: as they came not vp without great bloodshed. The vengeance of God was to them as a red Horse, with a rider hauiug a great sword, and a commission to take peace from the earth: that men should kill one another. Famine in great warres is not greatly strange: but here scarcitie exceeding plentifull did they see who were men in deede, a punishment of the Gospel reiected. Many learned men of the heathen noted the pitifull state: but had not the iudgement of a man to know that for sauage cruelty agaynst the Gospel this punishment was sent. The wyse myght see a black Horse, sent from God, with a ryder hauiug a balance weighing Corne, as Spice for dearth: though Oyle and wine, and some sustenance of the earth was granted by the patience of God. Gods patience not being regarded, he sent among the *Cesares* vpon the persecution by *Diocletian*, threefold iudgmentes to the Emperours, as sword, hunger, and death, all togeather. They who with Eagles eyes, would come to see Christ his iustice, myght now beholde a pale Horse hauiug death and hell ryding vpon him. Then such slaughter made the *Cesares*, and the *Augusti*, of them selues and of their people, that the kinges, and Dukes, and Earles, and euerie free man, and seruauent, were fayne in all places to hyde them selues from them that fauored Christianitie, whom God made the stronger. The prophane men for Idolatry felt such wrath as did *Samarita*, when *Israels* kingdome ended: when they well might say to the Mountaines, fall vpon vs, & hide vs. Yea, they that thought themselves to be the Sunne, Moone, starres, heavens, and Mountaynes, of the worlde, and to rule all Ilandes, are brought to such destruction, that the whole worlde, as touching them, is altered: The Earth is shaken, the Sunne blacke, the Moone bloody, the Starres fallen

Apoc. 13, 5.

Apoc. 10.
Apoc. 6, 2.
The whyte Horse, the 1 and 5 scale.

The red Horse the 2 scale.

The blacke Horse the 3 scale.

The pale Horse the 4 scale.
Sozimus, booke 2 noteth that Licinius one of the striuers at once of his 130000. souldiers left all sauing 3
The 5 scale.

ROME reuiued by POPES Idolatrous.

Apoc. 6, 14.

The Beast
hath one head
wounded to
death.

Apoc. 13, 3.

Sozimus bok. 2

Orosius. 7.

Ierom to Pla-
cidia.

Rome be-
came a pray, &
skoffe to most
nations.

Sigibertus.

Homer.

Illi. 7. ver.

448.

App. in libyc:
The wounded
head healed.

Steuchus a-
gainst Valla.

Booke. 1.

Apoc. 13, 3

Apoc. 17, 11.

Apoc. 13, 11.

Reade the for-
ged donations
of Constan-
tine.

Ezra. 2, 23.

fallen, the Heauen rowled as a rowle, and euery Mountaine, and Iland haue such alteration of dwellers as if they were mooued from their place. These speeches may fitly be applied to the times of *Constantius & Constantinus*, the first Christiā Emperours. The lyke tropes are in *Esa. 34.* of matters fallen out before these times: though most properly it will fall out, when vpon the *Popes* vtter destruction the whole world shalbe ended. But once it must be meant touching the destruction of the Empire.

CONSTANTINVS hating the Idolatry of old *Rome*, made *Byzantium* the princes seate: called it NEW ROME, and endowed it with the priuileges of OLDE ROME: and gaue it also another name, *CONSTANTINO-POLIS*.

The Empire being there placed, the OLDE ROME that in *Italy* was litle set by, and by gods iust iudgment often ouerrun. For *Alaricus* and the *Gothes* spoiled it, and so preuayled there, that they purposed to haue named it *Gothia*. *Genfericus* and his *Vandales* rifled it, that they bestowed fouertene dayes in ransaking it. *Odoacer* with many nations surprise it, and reigne there many yeres. But many more yeres doth *Theodoricus* with his *Ostrogothes* rule it. *Totilas* the *Goth* brent it, as *Scipio* did *Carthage*. Then *Scipio* spake verses of *Homer*: which *Hector* had forespoken of *Troyes* ruine. *Polybius* demanding of what Citie he spake: he sayd, of *ROME*: that the day should come, that it should be made like *Carthage*. That saying of *Scipio* is applied to *Alaricus* his time: it might be to *Totilas*, who brought ruinous *ROME* to an extremer ruine. And so the citie there was defaced. But when the PONTIFICALITIE is set by by the decree of GOD, then all heathen from east to west worship the POPE no other wyse, then of old time they did the Emperours: whereas if it had not been for the pontificalitie, *ROME* should neuer haue bene reuiued, but left a most filchy habitation of Hogges. This *Steuchus* confesseth. So by the POPE, the Beast that was dead, is made aliue. Chap. 13. and that which, Cha. 17. for estimation once had bene and after had not bene, now agayne for estimation is: and the POPE rulyng e ouer the Empire, maketh the seuenth and the eyght Policy in *ROME*. To make that point more plaine, of reuiuyng *Rome* by the POPES, we haue a new vision. For they are a beast with hornes lyke a Lambe, and the mouth of the Dragon: who maketh the image of the former beast to haue lyfe, spirite, voyce, and worship of nations, with killing the men, and confiscating their goods, that yelde not to their ioyned power. Hereupon it hath bene clearly shewed by the learned, that for lawes, Apparell, and Idolatry, the POPES are a liuely image of the prophane Emperours with a religion more after *Homer*, then after the scripture. Moreouer to declare what should be meant by Hornes like a lambe, in the vsurping Vicar of *Christ*, we haue a certayne name poynted at: whose frame and force wyll shew the matter. Many mens names there be in the HOLY BOOKE, of fit markes for thinges that men conceyue of God, or would fynde in them selues. And in the supposed barren places, as in *Ezra* great fertility of wysedome groweth. From thence hither God geueth vs a number attributed vnto a man, which will shew vs what mans name beyng opened for the force will vtter the state of the beast: and we should make more accompt of the golden wysedome herein conteyned, then *Salomon* would

R O M E the Beast with ten Hornes.

of the 666 Talents of Golde, which he receyued yerely. 2.Chron.9.13. The booke of *Num.* as *Icrome* marked, conteineth the mysteries of Arithmetique. For that booke *Midras Tillin* rightly obserueth great religion cōteined, in the names that be therein: that they are not Egyptianall, but fit for Gods children. As doutles they are apt touching notation for the first borne recorded in the Heauenes. *Heb. 10. ELI-TZVR, GOD-IS-MY-ROCKE: TZVRI-SHADDAI, MY-ROCKE-IS THE ALSVFFICIENT*, These shew how the summe of Religion is conteyned in their names, whereby that nation would not soone vnderstande the terme *ROCKE*, *Math. 16.* of a bare man of *Abrahams* seede, nor ioyned with *POPE*s for the supream Rocke of the Church. The booke of *Ezra* is much of the same kinde: but in that age men had lesse regard to the diligent wisdom of their fathers, as the *Midras* also remembreth. Thence we haue a name marked by a number: wherein both must be considered. The number ordeyned, is 666. by which we find out a mans name fyt for the wofull *POPE*s. In *Ezra Chap. 2, 13.* it is written, *The sonnes of ADONIKAM were 666.* Here then a name of a man by a number is shewed: And what myght his name meane? *Adonikam*, is by interpretation A God standing vp. VVhat name can better agree with the *POPE*, the man of sinne that speaketh with the mouth of the Dragon most tragically, I am a God vpon the earth. The *Pseudo-catholikes* them selues say: the *POPE* is God vpon the earth. The *POPE* is Lord of Lordes, and hath the authoritie of the King of Kinges ouer his subiectes. And is not he then the only man to whom properly belongeth the name *ADONIKAM*? Seeing he setteth vp him selfe in the Temple of God, as if he were GOD. *Antiochus Epiphanes* who started frō Rome & set in the Temple the Idol of *Iupiter Olympius*, did not so much exalt himselfe aboue God. The *POPE* began to stand vp a Lord, when impudent *Boniface* gate the supremacy by the murtherer *Phocas*. But that mystery of iniquity wrought further to the quickenyng of the beast, in that sad tyme of *Gregory* the third. For he to strengthen Idolatry, excommunicated *LEO* the Greeke Emperour, putting downe Images, though he did that by the concert of counsell, vpon the expresse commandement *Exod 20.* That excommunication kindled sedition, which inflamed the *Longobardies* against the Emperour. After that he lost first the *Exarchy* of *Rauenna*, and in proesse of time the gouernment of *Italy*. VVhen the *Longobardies* increased stirs in *Italy*, and the Greke Emperours troubled at home, vpon the former sedition for Images, were lesse able to help *Italy* and *Rome*: *Charles* the great is moued to wars vpon an iniury done by *Desiderius* king of the *Longobardies* to himselfe. And (as defenders prosper) He put *Desiderius* besides his owne kingdome, and holding *Italy* then by that conquest, kept it still. This breach in the Empire came by the *POPE* and his Idolatry. *Charles* the great gaue much reuenues to aduaunce holy knowledge, being taught by Englysh *Alcoinus*: and sundry of his posterity folowed him. All their liberality the *POPE*s labour to turne from paynefull study, to superstition and their owne power: and at the last perswade the people, that they had authority ouer the Empire: and prescribe Idolatry through all the Empire: reuiuyng the olde Beast. Now for the other poynt, the bearyng of the *NVMBER* of his name:

As in the booke of Numbers, so in Ezra the names & numbers are to be diligently regarded.

Baldus in C. ecclesia vs sit pendent fol. in cap. ego N. de Iureiur. Dan. 11. 2 Thessa. 2. 1. Mac. 1. 57. R. Abr. Adonis. Zonaras. booke. 3.

To beare the number of the beasts name, what it is.

*Tertul. aga-
inst the Iewes
and Ier om.
Ep. 17. Cha. 6.
and the Greke
Scholiaste
dealy cōdēning
Rome, made
the Iesuities
mad to seeke
rediculous di-
stinctions. See
their Testa-
ments notes.
Apo. 17. There
they bite their
owne tongue.
* 1. Trumpet.
§ 2. Trumpet.
‡ 3. Trumpet.
4. Trumpet.
Gagneus a
Papist cōdem-
neth here Popes
Cardinales, &
Bishopes.
§ 3. Trumpet.
Esa. 9. 15.

“Here the
terme Man is
used, as Dan. 7
in the Lion,
Ver. 4. and litle
borne v. 8. com-
pared with.
Cha. 11, 21 for
priuate, and
without right
of gouernment
politicall.

it is all one as to haue a marke in hand or forehead, worke or any profession: but that the allusion is fetched from *Ezra. 2, 13*. For as the sonnes of *ADONIKAM* make vp the number 666: So they that be the *POPES* babes, and hold him to stande vp as *GOD* in the Church, are sayde to haue his names number. And for most cleare condemning of *Rome*, marke who the woman is that rideth vpon the beast. *Apo. 17*. One running by may see. Any liuing when *Ihon* wrote would graunt *Rome* to be there condemned. ‡ In *S. Ieromes* dayes it was doubtles, the *Grekes* still are of that iudgment: *Rabannus* and *Albertus* note how manifest it is: the *Iesuities* cannot deny it: but they shall striue against their owneselues. And that place is a key to open a gate to the other visions: through all which *Rome* is condemned extreamly.

From this *BABYLON* came Idolatry, which caused *CHRIST* to cast fyre into the Earth. And though as it were seauen Trumpets founded all points of dealing and doctrine, men would not heare what *God* spake to the congregations. * Full often did the Emperours badnes (specially in *Mauricius* and *Phocas*) cause hayle and fyre to be mixt with blood. § The supremacie of *POPES* was a Mountaine of fire cast into the Sea. * Their ceasing to be Pastors maketh a Starre fall from Heauen. Thereupon to the Church closely, as openly by *Mahomed* folow great harmes. The Star fallen from Heauen, was an Angel of a congregation: his sedition is a Torch: his deadly corrupting Scriptures is *VVormewood* making bitter waters. In a short time they that seemed to be as those in *Gen. 37. 10*. the Sunne, Moone, and Stars, be much darkened. After this the Star that fell frō the heavenly congregation, the *Pope* worketh strange things: by the keyes of the Pit he loosed out a smoake of heresies, that darkened Sunne and ayre: all brightnes of Scripture. Thence ariseth his Cleargie, which most liuely is expresse. They be Locustes for their idle bellies, and troupes of loyterers: they be Scorpions for close poysoning doctrine: And the Tayle is the Prophet that speaketh lyes. They are for the warres which they make, and strengthening of their owne Authoritie: as Horses ready for battel: with wings of Charrets: with teeth of Lyons, with habergions of Iron. For ouerrunning Magistrates, they haue crownes of counterfeite Golde: for priuate state in pretence: they haue faces of “ men: for Cloisterkeeping and womanly life: and for many of woman sexe, they haue hayre like women. These notes all agree most fitly to the *Pseudocatholiques*.

Now consider *Moamed* or *Machumed*, whom *God* gaue vp to a blynde minde, and effect in errour, that by him Christians might see, what mischiefe might aswell come by *Popes* supremacy. This *Moamed* an *Ismaelite* being a poore man, till he married a widow welthy and of high countenance: hauing the falling sicknesse, whereby the widow was fory that she matched with him, perswaded her by himselfe and others, that his fits were but a trance: wherein he talked with the angel *Gabriel*. The woman made women belecue that her husband was a Prophet: afterwards men by helpe of certaine *Hæretiques* set the false Prophet forward. From *Iudaisme*, *Arrius*, *Nestorius*, and his owne brayne, he frameth a doctrine. Much he was opposite to the *Pope*, as in polygamy against his *Monachy*: much in the same kinde, as that he hath the keyes of

MOAMED matching the Popes.

PARADISE: as the *Popes* were then somewhat talking of *S. PETERS* keyes. Both had Keyes of the Pit. He preuaileth so by force of his wilde company, and guile deceyuing the simple: that before his death he winneth * *Arabia*, and the countries about *Euphrates*. The sonnes of *Ismael* ashamed of *Agars* name, borowe from *Sara* the terme of *Saracens*. The *Pope* was bolder, that taketh from God the title *HOLYNES*. His sonnes of darkenes folow him that appropriate the name of *Catholikes*, being but *Pseudocatholiques*. Both in their deceit encrease much: the one by successe in warres, and one point of plaine trueth: that Images might in no wyse be worshipped. The other prospered by teaching a short way, supposed of Saluation, to know and feare God so farre as an Idole did moue to vnderstanding and reuerence. The *Pope* was mighty in causing Starres to fall from heauen. *Agarines* preuayled in conquest of the earth. These countries in speedy processe were ouerrun, *Phenicia*, *Palestina*, *Ierusalem*, all *Syria*, *Persia*, *Armenia*, *Spayne*, *Sicity*, *Crete*, much of *Italy*, *Calabria*, and all *Lombardia*: euen to *Rome* once great. But God would haue there a throne for a vicar of *Pilates* holynes: and *Cittim* to holde such *Abaddon* vntyll the end. At the last thus the *Turkes* ioyned with them. VVhen the *Saracens* had conquered much they make fiue mighty Empires. In *Spayne*, *Libia*, *Egypt*, *Babilon*, and *Persia*. *Machumed* of *Imbrael* king of *Persia* hauing warre agaynst *Babel* and *India*: hireth three thousand *Turkes*, to whom one *Tangolipex* was generall. They by name and place shoulde ryse from *Togarma*. In *Herodotus* the name *Iyrkes* is recorded: where the place somewhat argueth the men to be the same. These helping *Machumed*, at last fell to a mutany, and to auoyde punishment, shronke to a place of great vantage for safety. VVhom *Muchumet* seeking to repress, by vnheedines lost 20000 of his men: being angry, pulde out his Captaines eyes, and threatned to put all the other Souldiers to open shame. The Souldiers fearing, fled to *Tangolipex*. *Muchumet* with all his power cometh agaynst him: is kyld in the field, and *Tangolipex* proclaymed *Sultan*: (that is, Ruler) of all that *Machumed* had. The terme *Sultan* is in *Daniel* 3. That *Israel* was scattered neare the *Turkes*: I shewed before. Thus from *Euphrates*, *Saracenes* and *Turkes* sprang to haue thousands of thousands: to be foure Angels of Gods wrath vpon Idolaters, ready for houre, day, moneth, yecre, as Idolatry and other sinnes prouoked God. As their conuersation, so their description is after the *Pseudocatholiques* rate. VVhich through these find measure for measure. Their force is Horses: their courage is Lions heads. Theyr great desolation which they make, burnyng where they go, is Habergions, fiery blew and brimstony. Theyr might, and doing this vpon a word, is fire, smoke, and brimstone, comming out of their mouthes. Their false Doctor, guyding theyr rule, is the tayle lyke a Serpent, that draweth as Papisry to the second death.

The 6 Greeke Emperors vnderstood that for Idolatry they were punished: and by learned counsell did repress it vehemently. From *Leo Isauricus* to *Theophilus*: who could not abyde any Picture to allure the minde: which ought to regarde not shadowes, but trueth. Yet after his death Idolatry confirmed in old *Rome*, came so to new *Rome*: that *Saracens* Angels from *Euphrates* were let loose. This came from *Papes* turned to *Popes*: from Fathers to *Deuels*. The description of *Satan* the Dragon is therefore like the *Romane* power, with red colour, seauen

* As *Ismaels* 12 sonnes of olde dwelt fro *Sur* to *Chauilah*.

6. *Trumpet*. The *Saracens* be as naturally of *Sara*, as the *Pope* hath truly holines, and as the *Papistes* are *Catholiques*. Of *Moamed* reade *Cedre*. Fol. 633. and Vol at Lib. 12. in Arab. *Herodot.* in *Melp*.

In the *Caldy*. *Dan.* 3.

The *Saracens* description is much after the *Papistes*.

6 *Cedrenus* & *Nicephorus* tell this, though with malice. *Papas* is Father, and *Popes* deuils. *Eust.* vpon *Homer*.

The description of *Satan* by *Romes* arms openly argueth *Rome* to be *Satan* there.

SATAN LOOSED BY POPES.

‡ In the yeere
1085 Volat-
ter.

Of the warres
writeth

Guilhelmus
Tyrrius Ab-
bas, Vrspur-
gensis Bene-
dicta Coltis,
Paulus Emi-
lius, Volater-
ranus, Geo. 12.

and in part
Latine Wri-
ters of English
stories.

*So that

Apo: 14. the
blood reaching
to the Horse
brydles 1600.
furlongs, fithy
is spoken of this
warres for the
land of Israel:
for in Salom.
Temple blood
reached to the
horse bridles:
and the whole
land of Israel:
(through all
which this
warre went)
is holden 1600
furlongs large
in R. Mena-
chem vpon
Gen. fol. 60.

Esa. 2, 2.

Mich. 4, 1.

Apo. 14.

heads and Diadems, and ten hornes. Though Satan strived by might and guile: yet fro the time of our Lord his death he was tyed a thousand yeres from decey-ving generally. For Martyrs and other faythfull that thousand yeres learned the lyfe of Christ: and reigned with him. As for the faithles dead in sin, Satan was not tied to the, who would not be holy & happy, in knowing the first resurrectiō. But after 1000 y. Satan was let loose euery where, and few found Martyrs that held cleere the testimony of Christ. *Gregory 7.* manifestly held the throne by Satan. And *Urbanus* that confirmed his decrees, was in the same condemnation. He no lesse besieged the holy city of Christians in all his proceedings, and became a mountaine of fyre in the myddes of the sea: specially in kindling the ‡ warres for *Ierusalem*: and causing that place to be counted styll holy. There nygh 200 yere fell the force of the V Vest, whereby Emperours and Kings were weakened, to be vnder the *Popes*. Vpon the same the *Saracens* more hated the Christi-ans of the east: VVhen they marked our Idolatrous and superstitious conspira-cies. So long sharpe warres neuer were in the worlde, of such calamities to both sides. The places by old names, fall properly within the text: for plagy *Antioch* was buylt by that *GOG Ezek. 38.* And *Ierusalem* was called the Holy Citie: not-withstanding here the foure quarters of the earth, and troublers of the Christi-ans be meant. *Now the *Pope* kyng *Abaddon* of *Gyges* sleight by mans helpe can-not be ouerthrowne. But *Michael* that stood on the waters, and calmed the old *Gogs* waues, standeth and sweareth in like sort against him. Seauen thunders de-clare the thunder of hys power: seauen Angels power vpon the beast going to destruction, the last Plagues from seauen Cups of Gods wrath.

In quietnes they haue filthy Boyles, in troubles lesse and more, theyr wars are turned to blood That holynes throne is vile in Satans darknes, and for trechery they finde burning affliction. For Idolatry styll they from East and *Euphrates* mightely preuaile: and when they styrrre theyr Kings against vs in the V Vest: theyr three froggy spirits, that of imperiall power, that of false prophecy, that of Satans sleight: all three bryng theyr Nauy, and other force, as to the waters of *MAGEDDON*, to be cut in peeces. They shall feele the seuenth Cup of wrath, and heare the seuenth trumpet: when Nations opprest by them, learne skilfully to sing, *HALLELV-IA*: and with vnderstanding can praise the Lord. Euen the Lord must consume this bad king *Abaddon* of *Cittim Italy* in the end, at his glo-rious appearyng. As those Beasts in *Daniel* by the first comming of *CHRIST* in-to the world, were wholly consumed: for whom God sate on a fiery Throne: So the Beast compounded of those Armes, shall perysh at the second: For whom a whyte throne of iustice is openly reuealed. By sentence thence the false Prophet *POPE*, and the Beast of his auctority shall aye feele Gods wrath, vntyll they both be cast to the Dragon into Brimstony fire. Euen so, Amen. Holy and iust arethy iudgements O Lord, the king of the Sainets.

After the destruction of *Babylon*, let vs behold the saluation of *Syon*: which mountayne the Lords death lifted aboue all Mountaines: that all Nations might folow the Lambe vpon it. At *Ierusalem* the Disciples receued power from aboue: beyng together about an hundreth and twenty soules: to declare the great works of God, in raysing his sonne from death, Then were *Iewes* from all Nations vn-der Heauen at *Ierusalem*. *Sainct Luke* reckoneth them much after the countries,

THE HIGH IERUSALEM.

into which men were first scattered vpon the confusion of tongues, for the building of *Babylon*: and according to the kingdomes that oppressed the faythfull *Ebrewes* after *Babels* ruine by *Sem* and *Iapheths* posterity. The number of an hundred and twenty to speake to all *Iewes*, that from far Countries came to *Ierusalem*; was fit to reuiue the story of their dispertion vnder *Darius* and *Cyrus*: when by decree of *Madai* and *Paras* the God of heauen was preached: *Cyrus* sent *Iudah* to buyld *Ierusalem*: and *Gabriel* tolde what yeere, day, and houre, *CHRIST* should dye. That Prophecy made them come that yeere to *Ierusalem*, to looke for the kingdome of Heauen to appeare. Then from *Syon* was the Law to go forth, and the word of the Lord from *Ierusalem*, euen when the most Holy by his death had confirmed the testament for many. The learning of saluation by *Greekes* hence first taught: was that dwelling of *Iapheth* in *Sems* tents. Hytherto was that place glorious by the blessing of *Sem*, who vnder the person of *Melchisedec*, was styl aliue in description. *Gen. 14, 18.* To which description the *Iewes* were to looke, that *CHRIST* might be knowne to be God the iust king, heyre of the world, faithful ouer his owne house, a finisher of *Aarons* office, of all Sacrifice and Offring, an eternall sacrificer by once offering himselfe. In this Citie they receiued power in a strong wind, in fiery clouen tongues, were filled with the holy Ghost, and could speake to euery one his owne language. So the *Ierusalem* from aboue was to be buylt, that all nations might worke in it, as contrariwyse by tongues not vnderstood, the worke was but *Babylon* a confusion: and men scattered caused the name *Synear*: and were estranged from the tentes of *Sem*: and lyfe of God, without whom beyng their guide, they perish for euer. Hence the Disciples went foorth to teach how *CHRIST* was to suffer: to aryse from death, and to giue saluation to the world.

That worke they performed by the strength of God: who confirmed theyr doctrine with signes, wonders, powers, and gifts of the holy spirite, according to his wyll. Some of these godly Angels soone did seale theyr doctrine with theyr blood: some later ended theyr goodly combat: some liued to see *CHRIST* come in his kingdome with power: when the word was fruitfull in all the world: and that citie was built by Fishers of *Galilee*, which is called *IEHOVAH-THERE*.

Then tongues, Nations, and people of all kingdoms departed from the power of darknes, by faith and obedience to the kingdome of Christ, giuing honour and glory for euer to the king euerliuing, holy, vnuisible, God, only wise. Of the *Iewes* there held still the faith an infinite number, terined by thousands 144 after their reckoning of many. These with vs Heathen come to the feast of Tabernacles with Palme, crying *HOSANNA*, Saluation to God, and to the Lambe. This company of faythfull soules, called to the blessed mariage of the Lambe, are *Ierusalem* from Heauen. *Apo. 3. & 21. Ebr. 12.* Though such glorious things be spoken concerning this citie of God: the perfection whereof cannot be seene in this vale of teares, yet here God wipeth all teares from our eyes, and each blessing is here begun. The name of this citie much helpeth *Iewe* and *Gentile*, to see the state of peace. For this is called *IERUSALEM*: and that in *Canaan* hath Christ destroied. This name should cleerely haue taught both the *Ebrewes* not to looke and pray daily to returne to *Canaan*: and *Pseudocatholiques* not to haue fought for speciall holi-

Ierom vpon
Dan. 6.
Dan. 6. and 9.
2. Chr. 36, 22.
Ezra. 1. 3.
Luke. 19. 11.
Esa. 2, 3.

So Midras
Tillin vpon ps.
120. recke-
neth the gates
of the Ierusa-
lem to come.

THE HIGH IERUSALEM.

holines there. VVe liue in this by faith, and not by eyesight: and by hope, we behold the perfection. Of this Citie saluation is a wall, goodly as lasper, cleare as Christal. The foundations are in number twelue: of twelue precious stones, such as *Aaron* ware on his brest: all the woorke of the Lambes twelue Apostels. The Gates are twelue, each of pearle: vpon which are the names of the twelue Tribes of *Israel*: of whose faith al must be, which enter in. Twelue Angels are conductors from east, west, north, & south: euen the stars of the churches. The citie is square: of Burgelles settled for all turnes. Here God sitteth on a Throne, like a lasper & Ruby, comfortable and iust. The Lambe is the Temple: that a 3. Temple should not be looked for to be buylt. Thrones twise twelue are for all the Christians: borne of *Israels* 12, or taught by the Apostles: who for dignity are Seniors: for infinite, are termed but 24, in regarde of so many Tribes and Apostles. Here the Magisty is honorable: as at the deliuerie of the law, from whose throne thunder, voyces, and lightnings, do proceed. Here oyle of grace is neuer wanting: but burning with seuen Lampes, the spirites of * *Messias*, of wit and wisdom, of counsell and courage, of knowledge & vnderstanding, & of the feare due to the eternall. Here the valiant, patient, witty, & speedy, with sharp sight, are winged as those *Seraphim* that wayted on Christ: when ten calamities, and vtter destruction was told for the low *Ierusalem*. They of this Citie are not as *Israel*, after the flesh, which would not see for all the wōders that our Lord did. But these redemed by his precious blood are full of eyes, lightened by Lampes, the glory of *IEHOVAH*, and beholding Christ through all the Prophets: a performer of our faith, sealed of God: sealer of all vision, opener of seales for the stories of the Church. Here is the true light, where the saued walke. Hither kingdomes bring their glory: Hither the blessed Nations cary their Iewels. This is a kingdome vncorrupted, which shall not be giuen to a strange and vncleane people. They must be written in the booke of the Lambe, & chosen of eternitie, sanctified of God, which here be citizens. Through this there gusheth a streame better then the foure in *Eden*: a streame of lyuely waters by beliefe in Christ, as those waters flowing from *Lebanon*. Here is that Tree of lyfe in the middes of the Paradise of God, with leaues to heale the nations, that wyll be cured, while it is said to day: with twelue frutes, to giue foode continually: to such as feede also vpon the hid Manna: who after death, receiue the crowne of Iustice and life, the morning starre, white clothing, and the white stone: wherein a name is written, equall to all the Law, *Deut.* 27. 2. The first state of the first *Adam* in the first Paradise was glorious: This is better. And as *Moses* began with the terrestriall, so the holy word endeth in the celestiall: that to wheelles full of eyes, may the writ of trueth be compared. The full consent and melody of Prophets and Apostles: how their Harpes are tuned on *Mount Syon*, it will fully appeare in the full sight of peace: when our bodies are made conformable to Christ his glorious body in the world to come: and our eyes shall see the Lord in that *Syn*. For that comming, O thou whom my soule loueth, be lyke to the Roe vpon the mountaynes. Amen, euen so come Lord Iesus. Then we shall in perfect holines worship thee: to whom the Angels alwayes giue holy worship: saying, prayse, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

* Talmud in
Sanedrin,
Cha. Chelec,
fol. 73. b.

Iohn. 6.
Dan. 9, 24.
Apoc. 6.
Esay. 60.
Apoc. 21.
Esay. 35, 8.
Aggi. 2, 8.
Dan. 2, 44.
Ephes. 1. 4.
Ephes. 2, 19.
Ioh. 7. 38.
Cant. 4. 15.
Apoc. 2.
Psal. 95. 7.
2. Tim. 4, 8.
Apoc. 2.
Apoc. 3.
Phil. 3, 21.

Cant. 1, & 3.